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The Missionary Review of the World

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VOL. XXIII. NEW SERIES VOL. XXXIII. OLD SERIES

JANUARY TO DECEMBER, 1910

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FUNK & WAGNALLS COMPANY
NEW YORK LONDON
1910

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Printed in the United States

THE CLOSING MEETING OF THE AFRICAN DIAMOND JUBILEE CAMPAIGN, CARNEGIE HALL, NEW YORK

This meeting, under the auspices of the Methodist Episcopal Board of Missions, was held on December 13, 1909, closing the campaign to raise $300,000 for Africa, which was begun January 19, 1909. The amount raised was $320,000. President Taft and Bishop Hartzell were among the speakers in Carnegie Hall.

The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y), 44-60 E. 23d St., New York

Vol. XXXIII. No. 2 *Old Series* | FEBRUARY, 1910 | Vol. XXIII. No. 2 *New Series*

SIGNS OF THE TIMES

MISSIONS WITHOUT MINISTERS

Think of it! Has the day of miracles returned? Is the millennium at the dawn? Fourscore crowded conventions, reaching all the larger cities from the Atlantic to the Pacific, wholly, even exclusively, in the hands of laymen; by, of and for business men alone! If any pastors are present, only "on the back seat," only as interested spectators. Of course, this striking, well-nigh astounding phenomenon attending the current Laymen's Movement means only this: from henceforth the pastors of the land are not to be compelled to do all the planning and supply all the inspiration and energy required in pushing the work of world-evangelization, as hitherto has so generally been the case; but scores, and hundreds, and thousands of business men and professional men will stand shoulder to shoulder with them, both in raising the money required, and in encouraging the brightest and best of our young men and young women to enlist for life in the sublime campaign to possess the world for Christ.

The Laymen's meetings in New York, January 8th to 16th, were largely attended, and have awakened an enthusiastic response in the hearts of the men of New York and vicinity.

Many of the denominational bodies decided to double their gifts to foreign missions during the coming year. Dinners were held in Brooklyn and at the Hotel Astor, New York, and a great mass-meeting closed the campaign in the Hippodrome.

The quickened activity of laymen is a sign of return to the conditions and the service of the early Church. When there were as yet few separated and ordained ministers of the Gospel, in the modern sense, those that were scattered abroad upon the persecution that arose about Stephen "went everywhere preaching the Word." It was "lay service." But it was the means of the spread of the story of Jesus Christ, and it sowed the seed of great harvests. Who will say that the present time is not ripe for a like going abroad of men whose hearts God has touched, not ordained to the office of the ministry, to tell where they may the story of Jesus Christ, and invite men to faith in Him?

LAYMEN'S NATIONAL MISSIONARY CAMPAIGN

Now that the campaigns of the Laymen's Missionary Movement have been held in a number of the seventy-five leading cities which were proposed for the autumn and winter, the impression gains more and more ground that the movement has great possibilities, and that these meetings stir up an unusual interest. The very numbers of men gathered are impressive, and these men are of a type which is rarely seen together in the churches.

The meetings at Cleveland, Buffalo,

Worcester, and Providence, were most successful, while the Washington, D. C., Convention was almost national and international in its scope. Chief Forester Pinchot was chairman of the local committee, and President Taft, the British ambassador, James Bryce, and two Canadian laymen were among the speakers. President Taft was given an ovation, but Mr. Bryce's address was the most impressive. Taking for his subject, "The Evangelization of the World in this Generation," he placed before his hearers the supreme importance of filling out the void which Western civilization and influence have created in the material conditions of life of non-Christian races, and also in their religious life and customs, showing that in the Gospel alone lie the safety and future hope of the world.

Large numbers attended the Philadelphia Convention, which voted to increase the foreign missionary gifts of the City of Brotherly Love by $150,000. The daily papers gave a surprisingly large amount of space to the reports of the meetings.

At Harrisburg, Pa., delegates from twenty-one counties of Central Pennsylvania were present, and thirteen hundred delegates were registered. At the preliminary prayer-meeting on the afternoon before the convention, four hundred men attended, and the Harrisburg convention was pronounced the best that has been held.

The Laymen's Missionary Movement is not an administrative body. It gathers no funds for the field; it sends no missionaries. Its one purpose is to rouse men to make known the Lord Jesus Christ through the constituted channel of the different denominations. Its conventions are drawing together men of active business leadership, not usually available, and are arousing great interest in foreign missions; but they are also increasing men's faith in God, and therefore have a reflex influence upon all forms of church work.

THE FUTURE INDIAN CHURCH

At the Danish Mission Conference, held at Kotagiri, India, on June 10, 1909, Rev. J. Lazarus read a paper on "The Future Indian Church," which is of more than common interest, because it is based upon a most intimate knowledge of Indian Missions and Christians.

Mr. Lazarus does not think it at all likely that the various denominations now existing in India will unite and form one grand National Indian Church, but that each branch will continue separately. He says, "A single united Indian Church is a psychological impossibility. Religious speculation is the chief characteristic of the Indian mind," and it will be exercised in producing hair-splitting interpretations of Scripture texts, and new sects, even if the present sects should disappear. A great leader, like Luther, however, might rally under his banner hosts of Indian Christians, but sooner or later divisions would arise among them.

But, continues Mr. Lazarus, "Tho there will be as many or even more branches in the future Indian Church, I think there will not exist that unfriendliness and aloofness that now exist among them. It will be a time when all foreign aid and foreign control will have vanished. Either monetary considerations or hopes of power and influence, chiefly the result of the present foreign connection with Indian Christian agents, tending to separate

one branch from another, will be utterly absent." He prophesies one united brotherhood, praying and breaking bread, with one accord, and a common fellowship of Baptist, Lutheran, Anglican, Presbyterian, Methodist, and Congregationalist, and annual and other periodical conferences of lay and clerical delegates from all bodies to consider great questions of doctrine, practise, and general polity.

The government of the future Indian Church will be Episcopalian, Mr. Lazarus thinks, because "Central authority is native to the Indian mind." Beautiful churches will be erected, and soft and melodious Oriental music, both vocal and instrumental, will awaken the deepest emotions of devotion and reverence. But there will be danger of excess of ritual and gorgeousness of ceremony, while even worship will tend to become more or less sensuous.

The *sine qua non* of the existence of the future Indian Church is to be self-support, because even now each Hindu temple, from the wealthiest down to the humblest pagoda, pays its own expenses, and rich and poor are trained to pour in their offerings. Christian patriotism will take the place of dependence upon the benefactions of the mission, which so frequently destroys native Christian liberality.

And, lastly, the future Indian Church will be preeminently a missionary Church, because its spiritual life will be rich and strong. Voluntary preachers and traveling bands will arise, because it is an Eastern Church, and will visit the towns and the villages. Missionary societies will send out laborers to carry the Gospel into non-Christian fields, and honorary evangelists, men of means and learning, will constitute a distinctive feature of church life among the Christian Hindus of the future.

Truly, Mr. Lazarus describes a Church of vast possibilities, by the grace of God, and the power of His Holy Spirit, when he thus pictures the future Indian Church. God grant the speedy realization of the beautiful vision.

AGGRESSIVE EVANGELISM IN JAPAN

The *Spirit of Missions* gives this stimulating piece of intelligence:

Japanese churchmen have been commemorating the fiftieth anniversary of the beginning of modern missions in their land by an aggressive evangelistic campaign. Services have been widely held in all the dioceses of the Nippon Sei Ko Kwai, and have been successful beyond the expectation even of the most hopeful. The aggressive leadership of the Japanese clergy has been eagerly followed by the lay people, who have energetically invited friends and strangers to the services. The churches have been crowded night after night. In many places the numbers unable to get into the church buildings were so great that mats were spread for them in front of the churches. In some instances people stood outside in the rain for two hours listening to the service and the addresses.

The boys of St. Paul's College caught the evangelistic fervor, organized a drum corps and marched through the streets of Tokyo distributing invitations. More than 400 of the Tokyo Christians served as volunteer workers. The number of inquirers is so great that the clergy and catechists will be busy for months preparing them for baptism. The success of these meetings has been so marked that a similar effort may be undertaken in Lent. No better evidence than this is needed to show that the Japanese Church is growing steadily in power as well as in numbers. Taken in connection with the work carried on by Japa-

nese churchmen abroad in Formosa and Korea, it demonstrates that the Nippon Sei Ko Kwai is becoming a self-propagating Church. It is already a self-governing Church. It has made a beginning toward becoming a self-supporting Church. It seems quite possible that within the next twenty-five years Japanese Christians will be taking a large share in the evangelization of the rest of Asia.

THE LATEST FROM LIVINGSTONIA

The Rev. Charles Stuart writes from Ekwendeni:

We have held our half-yearly communion services, one section of the congregation meeting here, and the other at Usisya at the lake. On both occasions the meetings were largely attended, altho we tried to restrict them to church-members and catechumens only. During the earlier months of the year most of my time was taken up examining candidates for baptism and the catechumenate. I had interviews with over 600 people, very exacting and exhausting work, but it was very gratifying to find the advance that is being made in general intelligence. Not a few old people were among the applicants. It gives one great joy to see them coming forward, for it is a distressing fact that comparatively few old people are connected with the Church. From them one accepts a minimum of knowledge, the life being right, while with the younger people we are very much more exacting. From among those thus examined, 255 were received into the full fellowship of the Church by baptism, 178 here and 77 at the lake, while two others were received on profession of their faith, having been baptized as infants. About 200 were also added to the catechumens' class. This is a very large number to receive at one time, and they represent the fruit of several years of quiet teaching in class and school.

LARGER LIBERTY IN TURKEY

The *Star in the East* names these three phases of enlarged freedom now enjoyed:

1. *Freedom for General Evangelization*

Under the old regime we were permitted to send preachers only to places where there were Evangelical Christians. Throughout Turkey there are hundreds of places where there are no Evangelical Christians. All these are now open. Heretofore it was against the law to do street preaching. Now that restriction has been removed. Cottage prayer-meetings and all religious meetings held outside the church were prohibited; now they are permitted.

2. *Aecessibility of the Moslem Population*

While there is not yet perfect religious liberty, many doors of access to the Moslems have been opened, not by holding special services for, or preaching publicly to them; but by (a) personal, friendly relations, (b) freedom for the Moslems to attend the regular services in the Evangelical churches, (c) freer distribution of the Bible, and (d) distribution of general Christian literature.

3. *Possibility of Church and School Buildings*

Under previous conditions, it was practically impossible to secure permission for the erection of such buildings. Now permission is granted with comparatively little difficulty. The importance of this may be seen from the fact that many congregations have outgrown their buildings, and must have larger churches. New places also are opening up where congregations are gathering, and the need of a building is felt.

CHANGES IN NEW PERSIA

The new order of political affairs seems to be fully inaugurated in Persia. The old-school Persian, with flowing robes, has given way to the younger element with European dress. The streets are filled with crowds that seem ready to hustle if there was anything worth hustling for. Dr. Wishard writes:

We can not yet say how this nation will conduct itself under a parliament

and a constitutional government. It hardly seems the same place that it did twenty years ago. Beautiful rubber-tired victorias glide swiftly and noiselessly down the Avenue of the Ambassadors, while now and then a motor car is seen.

Over at the Parliament Building the mason and the carpenter are busy restoring the place so as to be ready for the congress that will convene as soon as the delegates can reach the capital from the provinces.

Dr. S. G. Wilson, of the Presbyterian Mission, writes that the Memorial Training School has entered on an era of higher development, owing to the attendance of Moslem students. The number of these enrolled has increased in five years from 5 to 120, in addition to 140 Armenians. Many of these are Khans or nobles, and sons of Mollahs, and Sayids. There is little objection made to the chapel exercises and Bible lessons in which the Moslems and Armenians are united. Besides the native languages, Arabic, English, French, and Russian are taught. The Persian Schools, which were looted at the time of the abrogation of the Constitution, have again started. The Memorial School easily holds the leading position.

PROTESTANT PROGRESS IN RUSSIA

In the beginning of October the Congress of Evangelical Russian Christians met in St. Petersburg. It was attended by delegates from more than one hundred congregations and alliances. The Congress declared that one of the most important problems of the future is the remedying of the lack of scientifically-trained preachers and theologians in Russia. It decided to enter upon the founding of a theological school. Coming almost at the same time when the Stundist Training School in Astrachanka, in the south of Russia, has been opened, this resolution is certainly a proof of the growth of Evangelical Christianity in the Russian Empire.

THE BAPTIST SITUATION IN RUSSIA

It is generally realized that the doors for aggressive Protestant work are open everywhere, even among the national Russians, and members of the Greek Church, tho religious liberty really exists in theory mainly. So favorable are the opportunities, and so rapidly is evangelical Christianity spreading in Russia that persecutions ensue here and there. The usual mode of procedure is to accuse churches and individual members of revolutionary tendencies, to cause their arrest, to break up their conferences and meetings, and generally to intimidate the people by these forceful measures.

Baptists especially have suffered from these renewed persecutions, but despite them the Baptist churches thoughout Russia increase in number. Last year the first attempt was made to gather the statistics of all Baptists of Russian nationality. One hundred and sixty churches reported from all over European and Asiatic Russia a membership of 11,256, but it is generally conceded that the total of members is far larger at present. Beside these Russian Baptists there are about 5,000 Christians organized in churches who are really Baptists, but fear to call themselves so because the name is not Biblical. Then there is the much older Baptist Union of Russia. This includes, (1) 79 Lettish churches with 7,609 members, (2) 22 Esthonian churches with 2,424 members, (3) 58

German churches with 15,693 members. Thus the Baptist Union of Russia has 159 churches with 25,726 members, and 121 ordained ministers. In 331 Sabbath-schools 14,609 received training by 1,334 teachers.

A Russian Missionary Society was organized two years ago, and already employs 19 evangelists, while a similar organization in Siberia employs an equally large number. So far the churches, especially the Russian, have been served by comparatively illiterate men. Still, the work has progressed and large numbers of men feel the call to preach. The average Russian has a surprizingly large amount of speaking—and preaching—ability, but the need of a theological seminary is profound and keen, and universal interest is taken in its founding and its location. Baron Uxkull offered his house in Reval, which was declined. The Letts want it in Riga, the West Russians recommend three different places in Volhynia, the South Russians favor Odessa, the Vistula Association desires to retain it at Lodz, in Poland, where a school was provisionally established two years ago, and the Baptists of Russian nationality favor Kiev, Rostov, or Odessa. The question of location will be decided in the near future, and the absolutely necessary seminary will be founded and ministers will be systematically trained through the medium of the Russian language.

The Baptist situation in Russia, in spite of petty persecutions and other difficulties, must be pronounced most hopeful and encouraging, tho the churches and brethren there still continue to look to America and England for substantial help in meeting the great financial needs of the hour.

DEMAND FOR BIBLES IN BALKAN STATES

Bulgaria has a population of 3,000,000 Greek Christians and 600,000 Mohammedans, and thus would seem to be an unpropitious field for Bible distribution. Yet the demand for the printed Word of God was so large last year that the agency of the Bible Society could scarcely furnish the needed number of New Testaments, of which three times more were sold last year than in 1906. In Albania and Macedonia also 2,000 copies more of the Bible were sold last year than in the preceding one. When the agent of the Bible Society traveled in Albania, he was kindly received by high and low, by poor and rich, by Christians and by Mohammedans. In cities and villages, in stores as well as in homes, he found the Word of God highly esteemed and much read. The only exception was Montenegro, with its black, bleak mountains. There the unfriendly attitude of the government makes the distribution of the Bible almost impossible. No colporteur is allowed to travel about and distribute the Scriptures, and only a few copies of the Bible could be sold by the bookseller in Cettinje, who is under the government's strict supervision. But in Servia, where almost the whole population belongs to the Greek Church, two colporteurs have been traversing the land with horse and wagon for years. Among the Greek priests there are some who are very favorable to this work, and last year Christians and Turks bought large numbers of portions of the Bible in their own language. Thus it can be well said that the Balkan States are hungry for the Word of God, Christian England and America must supply the demand.

THE STUDENTS AND THE MISSIONARY CAMPAIGN

THE QUADRENNIAL CONVENTION OF STUDENT VOLUNTEERS AT ROCHESTER, N. Y., DECEMBER 29, 1909, TO JANUARY 2, 1910

BY DELAVAN L. PIERSON

Imagine over three thousand delegates from the educational institutions of America meeting three times each day during the Christmas vacation. They sit and listen intensely to the ten or more addresses given daily by missionary leaders. Between times they study the exhibit of missionary literature or hold private conferences with the missionaries and secretaries. Picture this hurrying but orderly, enthusiastic but sensible, eager but courteous, devout but human, zealous but dignified, multitude of young men and young women and you will gain some conception of the grip which the growing foreign missionary sentiment has on the coming Christian leaders of United States and Canada.

The details of organization of the convention were well-nigh perfect. Crowds were handled expeditiously and effectively, assigning entertainment, distributing baggage and mail, giving all kinds of information with the least possible confusion and delay. The Christian residents of Rochester, with delightful open-heartedness, placed their homes at the disposal of the delegates and took every opportunity to extend courtesies and exhibit generosity.

The newspapers that had formerly refused to publish missionary information, or had relegated it to an obscure corner, gave whole pages and leading editorials to the convention and the subjects discust. Railroads ran special trains and the whole atmosphere of hotels, streets, churches and homes was surcharged with missionary enthusiasm and interest. Not only was the largest convention hall in Rochester filled for every session, but large overflow meetings were held in one of the neighboring churches. It was an object-lesson worth going a long way to see, when in fifteen minutes, without strenuous appeal or pathetic pictures, $85,000 was pledged for the support of the Student Volunteer work during the next four years. The sums promised ranged from $1.00 to $3,000 a year, but the majority of pledges were made for small amounts. Another inspirational sight was when nearly 100 volunteers stood on the closing night and gave reasons why they expected to depart for some foreign mission field during the present year.

This Student Volunteer movement was born in prayer and has been nurtured by the Spirit of God. The testimony of the people of Rochester is that the delegates brought blessing to their homes and their city. Every meeting was practical and inspirational and many, during the meetings, gave themselves more fully to God and His service, either at home or abroad.

The Facts from the Convention

There were 3,624 delegates from 49 States and 29 countries, representing 722 institutions of learning.

The Association Quartet added much to the interest and spiritual

tone of the sessions by their impressive and appropriate songs. These men have sung together for more than 20 years and all are engaged in Christian work. Altogether the music was of a high order.

John R. Mott, chairman of the executive committee of the Student Volunteers, called the convention to order at 3 o'clock on Wednesday afternoon, January 29th, and the large audience of delegates joined in singing "Come, Thou Almighty King." The object of this convention was stated to be "To make the Gospel known to the whole world, that all men living may have the opportunity to know the living and sufficient Christ."

On Wednesday evening, Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, who has recently returned from a tour of the East, spoke on "Changing Conditions in the Orient," noting: (1) Comfort in travel; (2) Political changes; (3) Commercial and economic changes; (4) Intellectual changes; (5) Moral changes; and (6) Spiritual changes. The spiritual forces are one of the mightiest forces now operating in the Orient. Within 50 years from the arrival of the first missionary in Japan there are 65,000 adult Protestant communicants; in Korea, 35,000 after 25 years of work; in China, within 9 years, the number of communicants has risen from 100,000 to 150,000. Over 2,000,000 converts are enrolled to-day in non-Christian lands. The number added last year was 135,141—an average of 400 a day.

The annual report of the executive committee, read by Mr. Mott on Thursday morning, told of the movement as a recruiting agency for the foreign field. Since the beginning of the Volunteer Movement in 1886, 4,346 volunteers have sailed under various boards to work in foreign fields. In the four years before the 1902 meeting in Toronto, 780 volunteers sailed. Between 1902 and 1906, 1,000 sailed, and between 1906 and December, 1909, 1,283 volunteers sailed for the foreign field. Gains in missionary giving have been notable. At Nashville in 1906 the students of North America were reported as giving $87,000 a year to missions. Now they are giving $131,000 a year, an increase in four years of nearly 60 per cent. The students of Yale head the list, with $10,000 last year, in addition to $9,000 given by the faculty and friends. Among women's colleges Vassar heads the list, having given $3,385 last year. In mission study the advance was also notable. In 1905 there were 1,049 mission-study classes in the colleges and universities of the United States and Canada. Last year there were 2,084. In 1905 the total number of students engaged in mission study was 12,629. During the past year the number rose to 25,629. An acute crisis now faces the Christian churches in non-Christian and Roman Catholic countries, demanding larger gifts in men and money. Men and women of thorough training and of consecration are urgently needed, and the various "forward movements" among different Christian communions give promise of great enlargements in the near future.

Rev. Julius Richter, D.D., of Berlin, Germany, gave one of the most thoughtful and instructive addresses when he spoke on "The Decisive Hour in Protestant Missions." (1) To evangelize primitive people; (2) to

evangelize the old, cultured people of Asia. This is similar to the task of the early Church in Christianizing cultured Greece and Rome, but more difficult, since modern missions deal not with one homogeneous mass of cultured heathenism, but with four or five quite different species. (We hope to print this address in full in a later number of the REVIEW.)

SOME OF THE MESSAGES

John R. Mott's Estimate of the Rochester Convention

In all the history of the colleges of the United States and Canada there has never been a convention which presented a summons so impressive, so momentous, so imperative, as that of the Rochester Convention. Watchmen and statesmen of vision and of sound judgment from all of the great battle-fields of the Church presented, with convincing force, evidence showing that the whole world is now open as never before for a really adequate world campaign. Never before has there been such a synchronizing of crises in the Far East, in the Near East, in Southern Asia, and in the East Indies, in Africa, and in Latin America. There is indeed a rapidly-climaxing world crisis. Never before has the situation been so critically grave, owing to the shrinkage of the earth, and the consequent closer action and reaction of the nations, races and religions upon each other. Never before have the dictates of churchmanship and statesmanship, of unselfish patriotism and of loyalty to our divine Lord, combined in such a clear call to college men and women to devote themselves to the cause of the expanding Kingdom. . . .

Is Our Christianity Worth Propagating?

BY GEORGE SHERWOOD EDDY

There is no doubt as to Christianity being worth propagating. The question to-day for each one of us is, Have I a Christianity worth passing on? What is Christ to me? What are my relations to Him? Have I a vital interest in Christianity? Have I had such an experience in Christ that I have a message I can give?

The men and women to whom we are to go with our message may refuse to read our Bibles, they may not listen to our words, but they will read our lives. Each of us must ask the question—what is my life? What am I before God? Am I a growing man? The old psychology said a man does what he is, the new thought is a man is what he does.

Another question that we must each ask ourselves is, Am I a constructive Bible student? Not do I talk about the Bible to others, join a class or Bible circle, but am I a real student of the Scriptures? Is the Bible to me something dead and dry or a fountain of living water? Is it a fresh blessing, fresh manna and new life to me every day? Another question is, Do I obey its teachings?

A third question that must be answered by us all is, Am I a man of prayer? Not do I talk about praying, but is my life permeated with the presence of God—a life fragrant with prayer? Do I receive answers to my prayers, or is there some unforgiven sin which hides God's face from me?

Another important interrogation is, Am I a winner of men? Not am I a Christian worker, but have I

a deep, consuming love that must speak when I find myself side by side with an unsaved soul?

The last question I would ask each one of you to answer to himself is, Have I victory over sin? Do I realize God's commands in my daily life? Is God able to use me, or am I by some marring sin made unfit for service?

The Natural History of Missionary Consciousness in the Soul

BY REV. JOHN DOUGLAS ADAM, D.D.

We are realizing as never before that the Spirit of God is at work ceaselessly in human life. He is seeking to reach beyond the surface of our lives to our elemental being. A large number of people are rarely aware of the vast depth of their lives. Only in some great hour two or three times in a lifetime do they become aware of the currents of their deeper selves. And when the spirit of God is permitted to grasp the elemental life, certain new phenomena begin to manifest themselves in consciousness.

Let me mention three: (1) Self-forgetfulness. The spiritual consciousness ceases to be egotistic. A passionate human interest takes its place. (2) The emphasis in service is laid upon the spiritual needs of man. (3) A cosmopolitan interest. Fully possest by the spirit of God, a life develops an instinctive interest in humanity. He has a concern for the man nearest him and for the last man in Africa, in need of a true knowledge of God. We can retard that cosmopolitan consciousness or we can accelerate it. It is the norm of Christian life. To be without it is to be untrue to the type of life to which we belong.

The Multiplying Power of a Life of Obedience to God

BY BISHOP W. F. MC DOWELL

I wish to take two texts, the first the declaration made by Christ concerning himself, "My meat is to do the will of Him that sent me," and the declaration of the Apostle Paul concerning Jesus Christ, "Through the obedience of the one shall the many be made righteous."

We must always interpret great themes in the light of the best personal illustration of those themes. An obedient personality is the best definition of the term obedience. We get our best definition always in terms of life rather than in terms of the dictionary. Following this principle we observe, first, that obedience to God puts life at its highest level. There is an upward lift which every man has upon his own soul and life. A man can not lift himself by his boot-straps, but he can tremendously lift himself by his purpose.

Now in the development of a personality there are four steps, according to the philosophers. There is, first, the step of self-consciousness. One becomes aware of himself as a personality and says of himself "I am." He thus sets himself apart from all others as an entity, a being, an individual. If one never goes farther than this he is simply an egoist.

The second step is the consciousness of power. The personality becomes aware of its strength, and says "I can." And he delights to measure himself against tasks large and small. The growth of this sense of power is one of the most normal and wholesome developments of life itself.

The third step in the development of a personality is exprest, according to the philosophers, in the consciousness of an obligation. In this stage one conscious of himself and conscious of his power has the sense of duty and says, "I ought." Obligation shoots through self-consciousness, Obligation lays hold of power and one looks upon his strength not simply as a personal asset, but as a challenge to social and missionary service. And this is as far as many people go, for there are many imperfect and incomplete lives. The fourth step in the development of personality is hardest of all to take. To it all the others lead.

At the taking of this fourth step many a person balks. For at this point one says "I will," and gathers up his consciousness of obligation in one magnificent determination that completes the circle. He "Lights his lamp and girds his loins," as Browning would put it. Or one can run the analysis through in a similar tho in a slightly different way by saying that the two marks of personality are self-assertion and self-surrender. The outcome is precisely the same. One takes life and gives it the upward lift and by that very act lifts it as far as it is in his power to do so on the highest possible level. I said a moment ago that one must always interpret a great principle in the light of the best personal illustration of it. Our Master gave us precisely this best illustration. Listen to Him while He says, "I have the power to lay it down. No man taketh it from me." More perfect self-assertion the world never saw. "I lay down my life for the sheep." More perfect self-surrender to the will of God we will never hope to see, we never need to see.

Harmony with God

My second proposition is that obedience to God puts life in harmony with the forces making for permanence and for power. It is the divided house that falls. We can do nothing against the truth, but for the truth. All things work together for good—the stars in their courses fight for the obedient man and his work. The poet was a seer when he said, "What's excellent, as God lives, is permanent." The old prayer runs like this: "Let the beauty of the Lord our God be upon us." But the beauty of the Lord our God comes only in the path of obedience and the work of the hands of such a person is established. There is an old Jewish legend that the true pronunciation of the name of Jehovah has been lost, and whoever recovers that pronunciation will have put in his hands the forces of the universe. It is not wholly a legend. Once there came One who spoke the name of the Father with the proper filial accent, and whose life was a perfect obedience to the Father. To Him the forces of nature and the hearts of men to the end of time are open.

My third proposition is that obedience to God puts life in harmony with God and claims properly the energies of God. It makes one's blood run fast to hear a man saying, "If God be for us, who can be against us?" It makes one's heart hammer to hear one saying, "One shall chase a thousand, and two shall put ten thousand to flight." It fairly rends the heaven and floods the world with light to hear another saying, "I know that Thou hearest me always." It all comes back at last to a perfectly simple philosophy. One and God—one with God, can do incredible things. This is the certain

faith, and this is the victory that overcomes the world, that finds expression in the life of perfect obedience to God.

The Money Power in Relation to the Plans of the Kingdom

BY MR. A. E. MARLING, OF NEW YORK

Money is a thing we are all interested in. It is a fascinating topic on which to speak, and it needs no argument to say that money when linked with personality is power. The pursuit for the possession of money is perhaps the most potential and evident thing in the life in North America. Some are pursuing it mainly for its possession, others for what it can do in giving pleasure. Others are using it in the dissemination of knowledge, science, invention, and the like. Some are wasting it in riotous living. In every phase of life, we find that money when linked with personality means power. And yet it is a significant thing that the founder of Christianity was a poor man. Jesus Christ had no money of which we have any evidence. He had friends who had wealth, but the majority of His friends here were poor. His utterances on the subject of wealth are significant. "How hardly shall they who have riches enter into the Kingdom of God." His interview with one rich young man ended in that young man's sorrowful departure, "for he had great possessions." Christ seemed to warn every man against the power of wealth; and yet it was He who said, "Make to yourselves friends of the mammon of unrighteousness." With all the dangers of wealth which he recognized he also recognized the power for good which wealth can be.

This leads us naturally to the subject of what wealth there is in North America. We represent in this convention Canada and the United States. I have gathered some statistics regarding the possessions of wealth in these two countries. Taking Canada first, what do we find? Her population in 1881, 4,325,000; in 1909, estimated between 7,000,000 and 7,500,000. The bank deposits in Canada for 1880, $96,350,000; and in 1909, estimated $917,300,000. The farm products of Canada yielded last year over $532,000,000, an increase of over a $100,000,000 over last year. As a friend of mine has recently written me, "There is no estimating the potential wealth of Canada. It is beyond the dreams of avarice."

Now let us turn to the United States. Her population for 1880 was 50,000,000; her wealth, $43,000,000,000; in 1904, 82,000,000; her wealth, $107,000,000,000. This was 21 per cent more than four years previously. It is estimated that the average daily increase of wealth in the United States over all consumption from 1900 to 1904 was $13,000,000 every day!

The savings-banks deposits in the United States 10 years ago were $2,300,000,000. In 1908 it was $3,400,000,000, an increase of 47 per cent.

On the authority of the secretary of the Chamber of Commerce of the State of New York, the banking power of the United States is about $17,000,000,000, which is 40 per cent of the banking power of the entire world. The bank deposits of this country amount to more than double the whole world's known supply of gold.

Now what do these bewildering figures have to do with the extension of the Kingdom of God? We have said that money is power. It is when linked with personality. It is fair to

assume that these almost incredible figures of wealth are in some fair proportion in the hands of Christian people, and that no undertaking for the extension of Christ's kingdom is too large for the money power of these two Christian nations to finance. We pride ourselves on our business enterprises, on our wonderful prosperity, and perhaps rightly so. But until the Christian business men of these two nations devote themselves with as much intelligence and devotion and capacity to the extension of Christ's kingdom, and not merely for the possession and piling up of this money, as would be true stewards of Jesus Christ. We may depend upon it, we shall be held in the last day to strict account for the use we make of these golden talents which God in His providence has laid upon us. And the question that should be before every American and Canadian is, How best can I use this wealth for the extension of Christ's Kingdom?

What has all this got to do with you students? Some of you have none of it. But if I mistake not, in the next 10 and 20 years you will have your full share of it. You have heard during this convention of the rising of the Laymen's Missionary Movement. It means that the men of business are waking up to the duty of Christians to extend the knowledge of Christ throughout the earth. These laymen possess money. They can not themselves go out to the foreign field. But, and this is where you are coming in, you can make potential the wealth which is in the hands of the Christian men of the Church of this generation. You can devote your young lives to the actual work of the propagation of the Gospel, and perhaps you have come to the Kingdom for just such a time as this. On the one hand the laymen of the Church with a share of this untold wealth are getting ready, and you on the other hand are getting ready to lay your lives on the altar of service for Jesus Christ. What a splendid partnership this is. The mature Christian men, and you in the flower of your youth and opportunity, a combination which if rightly made and with the blessing of God will be absolutely irresistible, and my appeal to you this morning is that you shall grasp this opportunity and be ready when the call comes to take your share in extending the Master's Kingdom.

BY AMBASSADOR JAMES BRYCE, OF GREAT BRITAIN

This is a critical moment, and it is also auspicious. Since the discovery of the New World, more than four centuries ago, there has never been a time of such change and advance in the exploration and development of this globe of ours. The process which moved slowly in the sixteenth century has latterly moved so quickly that now nine-tenths of the habitable earth are under the control of so-called Christian powers, and tho vast multitudes remain non-Christian there is scarcely one spot in which the influence of the white race is not felt, and in which the uncivilized or semi-civilized native peoples are not being penetrated by the ideas and habits of those more advanced nations. The old religions are shaken; they are crumbling, they are losing their hold on the minds and hearts of the old peoples, and before many years have passed, little may remain of the weaker among them, except some

superstitious usages of scanty meaning and forgotten origin. Others may be strong enough to last longer, yet will be disintegrated. Our Western civilization, borne on the wings of modern science, is shattering the ancient ways of life, breaking up the tribes, extinguishing the customs, the traditions, the beliefs, the morality, such as it was, of these peoples. The customs were often bad and immoral, yet some of the old customs and beliefs had a good influence on conduct. They held society together by ties other than those of force; they inculcated some virtues, hospitality, good faith to one another, compassion toward the helpless. Is not this the time when, having destroyed those old beliefs by which these races have lived, we of the Christian nations should give them that which will fill the void that we have been making? Our material civilization is rooting out the old ways of life; let us implant a new and better faith, and implant it at once, before the instinct which made these people feel that there was a Higher Power above them, an instinct discernible even in the lower races, has faded from their minds. Would it not be a calamity for them if their life came to be a purely material one, the sense of reverence and the wish to worship having wholly died out of their souls? And are not we, whose conquering march has destroyed the old customs and beliefs of the backward races, responsible for their future, and bound to turn to account for their good the changes we have wrought? . . .

Tho you all wish to help missions, you can not all be missionaries; nor is it only by missions in foreign lands that the world is to be evangelized. Each of you is a missionary, for good or for evil. Each by his acts and words is spreading or retarding the power of the Gospel. "None of us liveth to himself," and his life is a witness to the fulness or to the hollowness of his faith. . . .

Some one has said that the teaching of the saints and the great religious thinkers of the Middle Ages is summed up in a famous line of Dante, "*In sua volontade a la nostra pace.*" (In His will is our peace.)

It is indeed a sentence that has been full of strength and comfort to many, and it expresses one vital side of the Christian life. Contentment and obedience, faith and hope, these which were so needed in the stormy days of the Middle Ages are still needed by us all.

But there is also another sentence which rises to the mind of one who looks upon a great assembly of young men of our own strenuous race, and I repeat it with hopes for the good which you will do, be it abroad or at home. It is a sentence of the first and greatest of all Christian missionaries, the apostle sent forth to the Gentile world, whose life of undaunted courage and untiring service bore witness to his faith: "Wherefore my beloved brethren be stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Oriental Students and the Evangelization of the Far East

BY C. T. WANG, OF CHINA

If the Far East is ever to be evangelized, it must be evangelized by the people of the Far East them-

selves. The history of the Christian Church indicates that each country has been evangelized by its own people. Being a Chinese, I will limit myself, therefore, to the question of how we Chinese are going to evangelize China.

The remark of Bismarck that one-third of the students rule the German empire is significantly true when we apply it to China, for in no country is a student so influential as he is in China. It is in his guidance that the nation has prolonged its life to over forty centuries, so far as the authentic history is able to carry us back, and to-day, with the inoculation of Western education, he is destined to play a more important part in the reconstruction of China.

This being the case, the evangelization of the students is the first step toward the evangelization of China. As they are the hardest class of men to win, we must meet them on their own ground in order to reach them; we must use students to evangelize the students; we must train and produce strong Christian students in order to reach equally strong non-Christian students.

In order to secure these young men in the service of Christ, we must see to it that they get the necessary training, and that they are given a definite responsibility after they are trained. The manner of placing responsibility on these trained men is at the heart of the missionary problem. If the Chinese converts are not given responsible positions we can not keep them in the service of Christ.

In conclusion, I would say that the native Christians should be called upon to dedicate their lives upon the altar of God; they should secure thorough training for their life work; they should endeavor to win the students as a means of evangelizing China; they should heartily cooperate with those brothers and sisters from Western countries who have given their lives for the welfare of China.

The end of Christian culture is a Christian character devoted to Christian service but, in the education of the race, God is teaching people to be like Him, that they may help Him and that they may be fellows with Him in His life, and love and labor. And the new word that I would propose is the word "Fellowship" with God in service for man.

Are you willing to join an order which might be called an order of the friends of Jesus Christ? I am eager and ambitious that we shall quit being called servants. He said once to a group of His disciples, "Ye are my friends if ye do whatsoever I command you." This is the oath of the new order, "Master, I will follow Thee." This is the badge written across with the words, "I do His Will." This is the grip—hands linked with the hands of Christ and with the hands of humanity in all the world. And these are the privileges of membership, loving obedience to Him; loving service for men with Him; the certain multiplication of the work wo do in His name; the hearing of His secrets and His plans from Him, and the whisper of the word "Friend" in our ears by Him.

SOME REASONS WHY VOLUNTEERS GO FORTH THIS YEAR

At the closing meeting of the convention, 92 delegates declared their expectation of going out as foreign missionaries during the present year. Here are some of the reasons given for going:

Because it is more blesséd to go than to send a substitute.

Because the field seems hard and the work is needed.

A conviction that the foreign field is the only place for me.

I have joined the army of the King and the greatest need is at the front.

The need is great, the opportunity is mine; I must obey.

The foreign field is where my life will count for most.

Obedience to the last command of Christ.

The need, the opportunity and my ability.

My Chinese sisters call me to help them.

I desire to invest my life where it be most useful.

An ambition to build on no other man's foundation.

Love to God and gratitude for what Christ has done for me.

The need for a Christian physician in Korea.

A desire to make use of the passing opportunity.

I found the Lord in China and desire to return there to tell the good news of His power to save.

Who can estimate the results of this great convention? Back into over 700 schools and colleges go the nearly 4,000 delegates to stir up the spiritual life and missionary enthusiasm. If this were only a propagandist convention it would be a failure, but it was more—it was a spiritual birthplace of many and a place of vision and inspiration for all. May God give us more such conventions, but may He make us less dependent on them for the vision and dynamic that He is so ready to give to each one who asks and seeks.

CONTRIBUTIONS TO MISSIONS BY AMERICAN AND CANADIAN STUDENTS DURING 1908-1909

The reports of the institutions of higher learning in the United States and Canada for the academic year 1908-09, gathered by the Student Volunteer Movement, show that $127,779.92 were contributed for missions. This is an increase of $11,067.33 over last year.

AMOUNTS CONTRIBUTED TO MISSIONS BY CLASSES OF INSTITUTIONS—1908–09

Institutions	Total No. Institutions	Total No. Reporting	Total No. Contributing	For City and Home Missions	For Foreign Missions	Total Amount	Contributed by Faculty and Friends	Contributed by Students	Total No. Students Contributing	Total No. Students Matriculated
Co-educational	379	351	189	$4,961.00	$23,887.38	$28,848.38	$7,324.61	$21,523.77	12,182	77,130
For Men	137	56	20	27,148.00	23,444.94	50,592.94	36,089.02	14,503 92	2,951	18,700
For Women	140	89	64	2,922.00	14,286.95	17,208,95	2,390.00	14,818 95	4,616	29,400
Theological	134	61	41	13,311.38	9.397.43	22,708,81	14,586,80	8,122.01	1,671	6.164
Medical	164	53	3	. . .	107.78	107 78	35.00	72.78	85	23,844
Normal	202	121	86	434.00	1,270 82	1,704 82	170.00	1,534.82	2,850	26,485
Preparatory Schools	121	67	19	1.069.34	1,119.90	2,189.24	551.00	1,638 24	1,217	64,130
Agricultural	47	19	6	25.00	375.70	400.70	20.00	380.70	189	54,974
Bible and Missionary Training	31	23	10	242.00	3,018.30	3.260.30	765.00	2,495.30	631	. .
Unclassified	32	21	4	318.00	440.00	758.00	300.00	458.00	650	. . .
Totals for 1908-9	1,477	861	442	$50 430 72	$77.349.20	$127.779.92	$62,231.43	$65,548.49	*27,042	300,827
Totals for 1907-8	1,477	689	359	40,368.27	76,344 32	116,712 59	54,525.54	62,187.05	22,172	294,682

* This number is not complete, as some institutions did not report the number.

A HOA—THE FORMOSAN EVANGELIST

BY MRS. ANNE STRAIT JAMIESON

Those whose hearts have been touched and whose lives have been influenced by reading "From Far Formosa," will welcome a word from George Leslie MacKay's first student and faithful companion, Rev. Giâm Chheng Hôa, familiarly known as A Hôa.

This remarkable man came of vigorous Chinese stock, his father being a native of Fuchow and his mother coming from Steep Island. A Hôa was born in Formosa, within the same humble earthen-floored house at Tamsui that later became the residence of Doctor MacKay.

Tho the young boy entered the world amid surroundings so very much favored by nature as to suggest the beauty and plenty of Eden, he awakened to a struggle with poverty; for the father died before his little one saw the light of day. A Hôa, however, proved a filial son and became a comfort to his widowed mother, who still lives. Despite the meager diet of rice and sweet potatoes, the boy grew strong and developed remarkable power of endurance. He studied in the evenings as a young lad, and after the age of ten devoted most of the time to study until he was seventeen. A mandarin engaged him as scullion, but, finding that his intellect was keen and mental capacity higher than the average, soon engaged him as private secretary. In company with this Chinese official, A Hôa traveled on the mainland and spent six months in Peking, where he gained experience which was of incalculable benefit to the cause to which he later gave his life. It was there that he learned to speak the mandarin dialect and became versed in the art of dealing with representatives of the Chinese Government.

A short time after he returned to Tamsui, George Leslie MacKay arrived from Canada (1872). This pioneer missionary very soon began to make known his message and to meet with bitter opposition from the Chinese.

GIÂM CHHENG HÔA

One day A Hôa visited the Canadian and asked many questions. The intelligence and respectable appearance of the young man, and a certain "downrightness and seriousness" in his manner strongly imprest MacKay, who had been praying for just such a helper. Again and again the visitor came, bringing other Chinese scholars, who were repeatedly defeated in ar-

gument with the "barbarian." Finally, one day, this earnest son of Han returned alone and intimated his belief that the Book which the Western teacher had brought contained the "true doctrine." He announced his determination to study it and to be a Christian, even if the step cost him his life.

From that hour A Hôa entered the battle-field of the Kingdom of Heaven, and no one who knew him through subsequent days of strain and stress and storms of opposition could help recognizing in him the spirit of a true soldier of Jesus Christ. Courageous, stedfast, undaunted, invariably cheerful and ready for action, he accompanied his teacher into every danger to which duty called, and shared with him every hardship.

As student, teacher, preacher, and later as tactful coworker in superintending the mission, Giâm Chheng Hôa proved his worth and that he was Heaven-sent.

He was a public speaker of peculiar magnetism and power, and if he could have used English he would have captivated and stirred any Western audience. Above all things he was practical. Mere theories wearied him. He accomplished things, and wanted to have them done. He knew his people and their way of thinking, and longed to see them won to Christ.

One day, when the writer was a passenger on a steam-launch, she overheard two prosperous Chinese merchants—who supposed her unable to understand their language—conversing about "the Jesus Church," which neither knew except by report. Both decided that it was to be approved, because Giâm Chheng Hôa belonged to it, and Giâm was "not two-faced."

A Hôa had a keen sense of humor, and often merrily laughed when recalling his early experiences as both servant and student; his ignorance of Western culinary art, his pasting newspapers on the walls to make Pastor MacKay's room habitable, or his rising from his knees to chase a cat out of the room while his teacher was at prayer. Pure water was not to be had, and, as Adam's ale must be boiled, Kai Bok-su frequently called for cold tea. Careful A Hôa always had it ready. Wondering at this the head of the house finally discovered his ingenious cook simply diluted a little very strong tea with cold water, and thereafter the mere mention of "leng tê"—cold tea—would set both laughing.

Dr. MacKay one day announced his intention of ascending Quanyin Mountain. A Hôa followed uneasily. What could possibly be the teacher's purpose? Might current stories be true, after all? Would the "black-bearded devil" slay his servant up there where no one could see or hear? The troubled young disciple was greatly relieved when, on the summit, Kai Bok-su took out note-book and pencil and it became evident that all would be well. There, on the mountain top, A Hôa's own soul awakened to appreciation of the beautiful, and it was with intense and ever-increasing enjoyment that in subsequent journeys he frequently paused to gaze at the Supreme Artist's handiwork exhibited in the verdant draperies of the mountains and sparkling waters of the streams and ocean waves.

A Hôa was an enthusiastic student, and delighted in ever-fresh discoveries of the Creator's wisdom revealed in rock and plant, and bird and beast,

REV. GEORGE LESLIE MAC KAY, D.D., HIS CHINESE WIFE AND CHILDREN

as well as within the Sacred Book. Up and down the hills, past the sugar-cane, and across the rice-fields, in all kinds of weather, the little band of students accompanied their pastor. As they trudged along they recited or sang and when they stopt at some town or village they spent their time preaching and healing the sick. They ate and slept under the shelter of the

MAP OF NORTH FORMOSA
Made by Giâm Chheng Hôa

rocks, or in a boat; and there took notes, or sometimes when squatted on boards in a Chinese inn, wrote by the light of a wick dipt in peanut-oil. Beside a well-beaten path near Pat-li-hun, A Hôa showed me an old banyan tree, saying, "This was our college; when people crowded around, we climbed up into those long branches and took notes." From the foot of the tree giant roots radiated in all directions gripping the soil. "See," he said, pointing to a round, gnarled knot close to the trunk, "that was Pastor MacKay's pillow, and I slept on this side of him and Tân He on that, and Khoan-ju here, and the rest over there."

For some time Giâm Chheng Hôa was stationed at Go-kho-khi, and proved a successful evangelist and teacher in charge of that first congregation of worshipers. But it was in later years, when mission stations multiplied, and the care of churches surrounded by heathen became a serious burden that A Hôa's powers were more and more in demand to superintend the whole field. College, girls' school, hospital, and mission dwellings were erected at Tamsui, and he had to take long journeys hither and thither on all sorts of errands connected with medical, educational and evangelistic work. Not a little of his work was diplomatic, for the mission continually encountered all kinds of schemes and plots against converts. A preacher would be falsely accused and cast into prison and any hour might have his head cut off; heathen relatives sometimes refused to permit Christian burial; a church-member might be waylaid and maltreated and then charged with having assaulted his persecutors; or church property might be stolen. Then there were chapels, destroyed by typhoons, white ants and earthquakes, that must be rebuilt, with assistance of converts. It would take volumes to tell of the errands that for years kept A Hôa busy. Up and down the college walk would he pace, in close conversation with Doctor MacKay, and then post off again to the country to carry out some plan agreed upon, traveling by night if any advantage was to be gained thereby.

Whether with shoes in hand wading through the mud, or in satin robes

ceremoniously visiting the Chinese Governor, he was the same earnest, devoted, courteous Pastor Giâm—for in due time he was ordained—a Christian gentlĕman, honored and beloved by rich and poor.

Rev. William Gauld, who so ably conducted the work at Tamsui in Doctor MacKay's absence and after his death (in 1901), and whose self-denial for Christ's sake keeps him at present laboring in Formosa without

very high executive ability, which has improved by twenty years of experience. He knows his own people, from the governor of the island to the ragged opium-smoking beggar, and has influence with them all. His services in the mission are invaluable.

A scene that revealed to the writer the very core of A Hôa's life remains vividly imprest on her mind. It was in 1884. For weeks Doctor MacKay and he had been working night and day to prepare Christians in the

OXFORD COLLEGE, TAMSUI, FORMOSA

companionship of his wife and children, thus wrote regarding A Hôa:

The longer and better I know him, the more I can love hm, trust in his honesty, and respect his judgment. In cases of difficulty that have arisen he has invariably been deputed to visit the locality in which the disturbance took place. On his return his smiling face no less than his words invariably announced his success in restoring harmony. Yet this man receives only $11.43 (gold) per month from the mission for his services. . . . Pastor Giâm Chheng Hôa is a remarkable man. Well taught in the doctrines of the Gospel, he preaches them with faithfulness and power. By nature he has

country for dangers to which they would be exposed in case Formosa became the field of conflict between France and China. Both men were exhausted; A Hôa came down with fever and Doctor MacKay was very seriously ill. The resident physician and the doctor from a British gunboat guarding the port said that the one hope left for saving MacKay's life was through application of ice to his head. Ice!—in that climate, and in August! Bombardment by French vessels had silenced Chinese forts, but at intervals bursting bomb-

shells were still falling around us. There were others caring for Doctor MacKay, and, as I was just recovering from fever, about 1 A.M. I left his room to lie down. Presently Sêng-a called me: "Come! Quick! Pastor MacKay's dying." The watchman helped me over the wall and through the open window-doors. Close to his teacher, where he had been supporting him, sat Sun-á, with the tears streaming over his face. Mrs. MacKay and other students near were in great distress. Doctor MacKay was, for the time, perfectly conscious. Grasping my hand with his burning fingers, he said, "Good-by, Mrs. Jamieson, I'm going home, I'm going home, I'm going home!" He loved his work, but when suffering often longed for the rest beyond this world. A messenger had hastened to bring A Hôa, and he was carried in a sedan-chair to the door. Quietly entering, he seated himself by the bed and placed his fingers on his teacher's pulse. Later he told me of what that pulse warned him. When he was deeply moved, no word would fall from A Hôa's lips, or sign be seen in his face. Presently he said, "Kai Bok-su!" In a single Chinese word his teacher asked, "What is it?" No reply. Again, "What is it?" No answer. A Hôa could not speak. A third time, the same question. Then, strong, invincible, soldier-like A Hôa bowed his head, and, with a great sob, asked, "What about the Church?" In that hour of testing it was not of himself or of any individual need he was thinking, but of the need—the deep need of the Church that he and his teacher loved supremely, and for which both had risked their lives. Words can not describe that scene, but those who saw and heard can never forget.

God saw, too. In the morning a merchant-vessel appeared beyond the bar. She had ice on board, and the captain sent it with all speed. Some time later A Hôa softly opened the door. I put my finger to my lips, and he withdrew—with a light on his face such as I expect to see there when we meet again. Afterward he brought me chicken-soup and crackers, and we walked together on the veranda talking. At the sudden thunder of cannon and whrr-ish-sh of a shell he thrust me behind a pillar.

A Hôa had his faults, for he was wholly human. Others may be able to analyze his character and point out these failings; but he was God's human instrument. One may well covet in the world to come a place not too far from Giâm Chheng Hôa.

Worn with nearly thirty years of unremitting exertion and often exposure to trying conditions of life, the passing away of his teacher in 1901 proved a severe blow. Altho he later took part in the work, he was never after the same vigorous A Hôa as before.

Last spring, upon returning home from a visit to the East coast, a cold took hold upon him. Other disorders followed, and he gradually failed until at twenty minutes past four o'clock in the morning of the second day of June—the same date on which eight years before his beloved teacher had been taken "home"—the tolling of the chapel bell at Tamsui announced the death of the central figure in many stirring scenes of the past, the man who had fearlessly faced Chinese mobs for his faith, who passionately loved the teacher who had brought to

him knowledge of the true God, and who had lived to serve Jesus Christ.

The following is a translation of his last letter to a friend in America:

Tamsui, Formosa,

March 1, 1909.

Dear Mrs. Jamieson—To-day while I was just preparing to set out for Kap-tsú-lan, your letter came in. I am very glad to have it and the message enclosed for Lam-hong-ò people, and will read the letter to them when at that village.

However, the old Christians who used to be there have removed beyond the mountains, and others have taken their places. Over ninety of the present residents attend worship, and the preacher is a Pepohoan.

A native pastor now stays in Kap-tsu-lan and superintends all the work in that valley.

Here at Tamsui there are thirty girls in the girls' school, and two lady missionaries from Canada are very earnestly at work teaching them. A Japanese lady is also engaged to teach the Japanese language.

Many people come to the hospital for treatment, and Doctor Ferguson is spending his strength daily in healing and teaching. Not a few patients thus gain some knowledge of the truth, and from this work goes forth an influence that greatly helps to attract unbelievers to the Christian faith.

The new missionary (Mr. McLeod) is busy studying the language.

Mr. Gauld, Mr. Jack, and I teach students in the college through the week, and on Saturdays go into the country to preach at different chapels, returning on Monday to teach again.

In North Formosa there are now four Canadian and five native ordained pastors, fifty-seven native evangelists, and sixty churches.

I just wanted briefly to mention to you these few facts regarding the present state of the work here; because I am now broken down in health and truly weak and old; being this year fifty-eight years of age. For more than thirty years have I been a servant of the Church. During all that time God has tenderly guarded and kept me, the Presbyterian Church in Canada has been very kind to me, and altho for the name of our Savior Jesus I have suffered much, I gladly toil and will toil for Him till my last breath is drawn.

Continually do I cherish the memory of my teacher, Pastor MacKay, who labored here with all his might till he laid down his life for the Master. What unspeakable joy is his at last in being with that Master forever.

I wonder whether or not you have yet seen George W. MacKay.

My heart longs for the sight of your face and to sit and talk with you, but I am now giving up all hope of that in this world. We shall certainly meet by and by in God's kingdom.

Unceasingly do I pray for you. May our Heavenly Father and our Lord Jesus Christ give you health and strength and peace.

Giám Chheng Hôa.

FROM THE ROCHESTER CONVENTION

"Obedience is man's way of lifting himself to the highest possible level. It is the upward push that a man can give his own life."—Bishop McDowell.

"'Like a mighty army moves the Church of God"—in the hymn-book, but not in Western Asia."—Dr. S. M. Zwemer.

"Nowhere in the record of the history of the Christian Church do we find a nation that has not been ultimately evangelized by its own people."—C. T. Wang.

"The laboring man, who was the mainstay of the early Church (in China), was too weary to care if some foreigner in a broken tongue managed his church; but the professor of a government college does not understand why his religious policy should be determined in New York."—Arthur Rugh.

"I have spoken of the harm done by members of Christian nations who disregard the teaching of their religion. But apart from those more flagrant cases, the greatest hindrance to the spread of the Gospel abroad is the imperfect power which it exerts at home. I don't mean merely that there is all around us in the lowest parts of our cities a mass of practical heathendom! I am thinking rather of the contrast between the standard of Christion life the New Testament gives, and which we all profess to accept, and the faint efforts we make to reach it."—Ambassador Bryce.

THE PRESENT MISSIONARY CRISIS IN CHINA

BY D. WILLARD LYON, SHANGHAI, CHINA

China was never so susceptible to Christian influences as she is to-day. It is only a few years since the last closed province threw open its doors to the foreigner; now there is not a village in the empire where the missionary, under ordinary circumstances, may not visit in perfect safety. Even so recently as when I arrived in China in 1895, the number of missionaries, so far as I could learn, who were given opportunity to maintain social relationships with any but the middle and lower classes was exceedingly small. At present there is scarcely any class of society which the missionary may not approach. Many missionaries now are embarrassed by their want of time to follow up the opportunities which come to them for enlarging the circle of their friendships among the upper classes. Thirteen years ago among the literati there were here and there a few who were bold enough to venture into mission chapels to see the foreigner, and to study his motives, if not his message. Now they and their successors are most eager to avail themselves of every opportunity to acquire the latest available knowledge and the most accessible expert advice on educational, political, economic and social questions. The great Centenary Conference of missionaries in China in 1907 gave expression to its sense of the wide-open door in the following words: "We give thanks to God whose grace alone has so modified the political and social conditions in China as to make it possible now to reach every individual in the empire with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of Jesus Christ, as will suffice for an acceptance of Him as a personal Savior."

But the present-day missionary has a more valuable asset than mere accessibility. He has the confidence of the people to a fuller degree than ever before. In former days the Chinese did not distinguish the atheistic or agnostic foreigner from the Christian. The consular agent, the merchant and the missionary were all alike to him; their common mission was assumed to be political; their motive selfish, and their religion an external formality. But to-day such mental confusion is more rare. Each foreigner stands on his merits, and the one who is worthy of confidence is likely to receive it. The same is true of missions and mission institutions. The Chinese are good judges of real worth and are too practical not to lay store by it. It is no uncommon occurrence to hear of directors of government schools who prefer to send their own sons to mission schools, because of the superior instruction or the higher standard of morality which they find there. Few of the 389 mission schools above the primary grade are not taxed to the limit of their capacity in caring for their 15,137 students; in fact, many are obliged to turn away more applicants than they can accept. What is true in education is true likewise in other branches of the missionary enterprise. The medical missionary's services are sought not only, as before, in cases of actual sickness, but also in such general matters as sanitation, water-supply and medical education. Over two million Chinese patients are treated annually in the various mission hospitals and

dispensaries, which means that each of the three hundred fully qualified medical missionaries is privileged, on the average, to come into a relationship of unselfish service each year with

THE NEED—AMERICA VS. CHINA
The size of a minister's average parish in America compared with the size of a missionary's average parish in China

over 6,600 of the sick and suffering, who thus are taught to know something of the love of God for sin-sick men. In the realm of what is generally called evangelistic work the willingness of the people to listen to the Gospel message is so wide-spread that the missionary is, perforce, driven to multiply his evangelistic output by giving an increased amount of time and strength to the training of Chinese evangelists. The attitude of old China was one of self-sufficiency; the new China is teachable.

Along with this teachableness there is manifest, however, a growing spirit of self-reliance. When the Chinese began to realize that in material progress they were far behind the people of the West, they were at first inclined to be disheartened. But the successful career of little Japan, culminating in her victory over a European power, has encouraged them to feel that they need not despise their Orientalism. They are coming into a consciousness of their own capacity for development. They realize that they need not always be dependent on the instruction and cooperation of outsiders. This spirit is to the missionary a sign of great encouragement. In it he sees the hope of a self-propagating church, and on it he bases his plans for the wider proclamation of the truth. This same spirit is also a sign of an impending crisis. The day will come when missionaries will not be wanted in large numbers in China; the Chinese Christians are beginning to assume the leadership in affairs pertaining to the Church. And the missionary welcomes the day as the consummation of his lifelong hopes. But in the meantime he is naturally anxious that the churches of the West should make the greatest possible use of their present opportunities, in order that when the spirit of independence takes full possession of the Chinese Church she may have the numbers and the spiritual power sufficient to carry the conquest on to complete victory.

Homer Lea predicts that "the awakening of the atheistical Orient, numbering more than half the people of

the globe, will mean not only the doom of Christianity in China, and in the East, but in the whole world. It will be a contest between the East and the West, between faith and materialism." That his opinion is based on what he has seen, or failed to see, is manifest in his further statement, "There may be a Christian Chinaman, tho I have never seen one, but there is absolutely no possibility of a racial Christian tendency in China." Our view-point, however, is from the opposite angle. Our knowledge of the achievements of missions and our faith in the Omnipotent Christ make us confident that His Kingdom will be established in China, and therefore in the whole world. But such an optimism ought not to blind us to the fact that there is an impending crisis. As General Lea affirms, it is not merely a contest between the East and the West, but also one between faith and materialism. We are now at the flood-tide of missionary opportunity in China. The position of Christianity in China fifty years hence will, I believe, be determined more by what is done within the next decade than by what may be done during the remaining forty years. When the tide has turned—and it may turn within five years—what we do will be done with increased difficulty, and, furthermore, there will be much that we shall not be able to do, because of what we have, in the meantime, left undone.

The call of the hour is therefore an urgent one. I am convinced that the next five years constitute an exceedingly critical period in the conquest of China for Christ. If we fail to advance along the lines which God has made possible for us, neither we nor our sons are likely to have the opportunity to retrieve the loss. Our present advantage may not last long. We must press it now and press it with tenfold vigor. It demands the increased economy and efficiency of cooperative enterprise, and the strength of all Christendom. It calls for statesmanship and courage, for vigilance and faithfulness, for sacrifice and prayer. In proportion as we fall short of this ideal we shall fail to do for China what we ought to do, and at the same time imperil the safety of our own home base. There is no yellow peril if we carry out the Great Commission.

CHINESE TESTIMONY TO BIBLE WORK

A wealthy Chinese merchant, much esteemed by his fellow countrymen for piety and integrity, says:

This work of Bible distribution is surprizingly precious and honorable. It is a means of bringing men into the heavenly way. I remember the great grace I received from God through the Bible distributors. By their books and preaching they bring men into the way of salvation. In 1866 three of them came to our village to sell Scriptures and spread abroad the Gospel. I was moved through them, and purchased 52 parts of the Scriptures to give to the villagers. From that small beginning, over a thousand persons have been helped Godwards. Seventeen churches have been established. Eleven persons have become evangelists. Christian students have been gathered by the hundred. The value of one soul is more than a world. What then is the value of all these souls gathered by Bible distribution! Let the agent consider all this, and not restrict his operation. I send this to show I was saved from death (through Bible distribution), and to salute the agent.—I am his younger brother,

FONG TEK-HENG, of Hinghoa.

—Bible in the World.

THE MONGOLIAN'S BURDEN

BY FRANK RAWLINSON, BALTIMORE, MARYLAND

A young Chinese official, after examining various diagrams exhibited in the Chinanfu Institute, Shantung, returned home and reported that "the only thing in which China is ahead of other nations is population." An increasing number of Chinese are beginning to realize their position and are beginning to feel the burden of responsibility for progress. The 2,000 years that mark the distance between the present conditions in China and modern methods of nations show the distance that the Chinese must travel to make up for slow progress. The task they face is that of their own development. The Chinese are not now troubled with imperialistic views. The sons of China are equal in number to the whole British Empire or the entire native population of all the other leading nations, and yet there is room for the Chinese to grow in their own clothes. What they have demands attention; they do not need to look with greedy eyes at the possessions of others. Ever before the minds of thoughtful Chinese is the fate of sliced-up Africa or gobbled-up India, and they begin to realize that to ward off some such fate from themselves they must use what resources they have and use them wisely.

China's tremendous possibility of material development is suggested by the following facts: They have some of the finest resources of coal and iron of any country in the world, and these are yet practically untouched. In 1900 there were only about 3,000 miles of railroad in the empire, and yet the territory open to railroad development is certainly as extensive as that in the United States, which for the population of China would mean seventy-four times as many miles of railroad as are now open.

If China should decide to put herself on the same military footing as the United States, she could put an army into the field equal to the combined forces of Great Britain and Japan; if on the basis of Great Britain, the army of China could outnumber the combined forces of Germany, Russia, Great Britain and the United States. We do not venture to surmise the result if the military forces of China were put on the same footing as those in Germany. We do not attempt to prophesy what this army could do, but equipped with modern weapons it would present a proposition to be considered before rushing to an encounter.

But we are not so much concerned with the burden of China's material development as we are with the burden the Chinese have in raising themselves to a higher plane of living. Some significant steps toward this have already been taken. Ideas that have long held sway are crumbling, for China begins to realize that she suffers from hypertrophy of bulk with atrophy of brawn. Comprehensive plans are also being made for building up the wasted national and domestic tissue. This burden of elevating such hordes of humanity as eddy and swirl in China include the salvation of the body, the salvation of the mind, and the salvation of the soul.

What must China do to bring about the salvation of her body? How may she escape the terrible results of the ignorance of most physical laws and the neglect of most of those known? China is the paradise of bacteria; germs riot unrecognized and unhin-

dered. Hygiene and sanitation are sealed mysteries. Yet there is creeping over China a feeling—not without its painful side—that the "foreign devil" knows how to care for his body better than those who have looked on him as "barbarian." The bacterial battalions are being flurried and the wall of prejudice is being undermined, as is proved by the treatment of about 2,000,000 patients by 461 medical missionaries and 5,000 native assistants. In this way the veriest mite of the burden is being lifted. The size of the task may be seen in the following comparison: In the United States there is one physician for every 700 of the population, and yet a reputable magazine prints the statement that "those unable to procure the medical aids offered with lavish devotion and free of charge by scientific men is tremendously on the increase."

To give China as good a chance as ourselves for medical treatment there are needed an army of 571,000 physicians. That means that the present number must be increased about 1,200 times; the entire medical force multiplied 100 times and all made doctors. This army must come from China's own sons.

There is also the burden of the salvation of the mind. China has come late to school and arrives to find herself nearly at the foot of the class. To remedy this the government has appointed a board of education, which has already worked out a course of study for the schools of the empire. A decree has been issued doing away with the old method of education and ordering the study of modern subjects in their place. To be on the same educational basis as Japan, China must provide school facilities for about 55,000,000 pupils—more than half the population of the United States and three times as many as there were in all the schools of the United States.

China has great plans, pupils galore, and resources that can be developed to meet the financial strain—but where are the teachers? An attempt was made to train them by sending young men to Japan, and as many as 15,000 Chinese were studying there at one time. But the short period could not produce teachers and the number has dwindled to 8,000. The number sent to other countries is so small, compared with the need, that they need not be more than mentioned. There is needed in China an army of teachers numbering 1,150,000! Whatever the degree of strenuousness animating the Chinese Government teachers can not be produced in a few months. This army must be found and brought into touch with Western knowledge for a sufficient length of time to enable them to teach others. This army also must be recruited from the ranks of China's sons and daughters.

The minds of the Chinese in addition to being cultivated must be fed. Here is this mighty nation with a rapidly growing hunger for information. Dr. J. Darroch, of Shanghai, says that the supremacy of the Chinese classics has passed to text-books on science. He also shows that a beginning has been made in meeting this need by stating that in 1905 about 1,200 new publications were issued. Yet the men who are giving themselves to the production of the new literature demanded by China are pitifully few. In 1907 there were published about 8,000 new books in the United States, and we are one-fifth the size of China. To furnish China

with uplifting ideas there is needed another army of men, the size of which it is difficult to suggest. In the uplifting of her mental life, China must do in a decade or two what England and America have accomplished by the slow growth of centuries.

Again, there is the burden of the salvation of the soul. It must be frankly admitted that this phase of the burden is little realized outside the ranks of the 200,000 Christians in the empire, and yet there is a measure of recognition that Protestant Christianity brings many benefits. The country is open to this propaganda, and tho not discerned by many, this phase of the burden is as real as the others. We can not properly care for the body and train the mind while we leave the soul to shift for itself. Such a course would give the mean and little soul greater opportunity for what is sordid and evil. There is no real greatness except the greatness of the soul. Those who would remove this burden also must be mainly Chinese. What is to be done here is clearly seen. There are in China today about 13,500 who make it their special business to attend to removing this burden, between two and three only at each soul-saving station. Already two-thirds of these are natives. Dr. Griffith John has recently said that we need 10,000 missionaries and 100,000 native workers. A tremendous increase, but is it sufficient?

The Chinese are entitled to as good a chance for salvation as we—they are twenty-five times as old—but to meet this burden of soul-saving they need an army of at least 666,000 evangelists and teachers devoted exclusively to this task. To reach that number the present force must be multiplied at least fifty times. Even if we could multiply the present church-membership three times and turn each man, woman and child into an evangelistic worker, China would not have as many as America in her ability to bear this burden. If we are short of workers, how is it with China?

All that has been said points to this: *"The Mongolian's Burden" is the Christian's opportunity!* China's great need is for those who will help her develop leaders among her own people. This army of leaders, in all 2,387,000, need not go from the West to the East! But the builders and molders of them must! No words are too strong to represent the magnitude of the opportunity now confronting Christians; not an opportunity for personal victory so much as an opportunity to prepare other leaders to victory. Christianity has not yet come near to giving its full quota of leaders for those contingents of the Army of the Cross in heathen lands. Those who help train this army of physicians will help engender a gratitude that will stand the strain of commercial competition. Those who help mold this army of teachers will help mold the thoughts of China's leaders; at present the scholars are the aristocrats. This will go far to soften the suspicion that the East feels toward the West. Those who help equip this army of preachers will help hold up before the eyes of China the only ideal and the only power that can make her a comfortable member of the family of nations.

It is well, with the question of the supremacy of the Pacific looming up, to remind ourselves that Americans have a special relation to the "Mongolian's Burden." We are nearest of the Christian nations to this titanic

struggle. Of the mission colleges in China 85 per cent are American, and of the members of the influential Educational Association of China 77 per cent are American. Add to these figures the fact that 41 per cent of the missionaries in China are Americans and we are safe in saying that America is well in the forefront of China's helpers; but we are still far behind in our duty and the possibilities of supplying the needs. The great work yet to be done in supplying China's need for model hospitals, schools and leaders of all kinds should be borne mainly by the Christians of the United States.

One day on the banks of the Grand Canal there approached me a very small donkey with two fair-sized bags of grain upon his back. His legs seemed disinclined to perform their functions. To my surprize he suddenly laid down gently in the middle of the pathway. I expected to see rather drastic measures used to restore his failing strength or willingness. It was therefore somewhat of a surprize when the driver, with a gentle smile, walked up and lifted one of the bags of grain to his own shoulder. Thereupon the donkey arose leisurely and proceeded.

MORAL: Helping to bear the burden is more effective than beating the burden-bearer.

THE DIVINE PROGRAM FOR WORLD REDEMPTION

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The existence of a divine program for world redemption is scarcely a matter for debate. In innumerable places the Scriptures hint at the existence of such a program. Indeed, it would be inconceivable that, given a God of reason and wisdom and love, His passionate desire for the redemption of humanity should not work itself out in a progressive, orderly, logical plan.

It is necessary to remind ourselves that for this divine plan and program we are to go, not to human history, but to the revelation of God's will in the Scriptures. We do not get the supreme wish of the father for the development of his son's life, from the wanderings of the prodigal son in the far country. We do not get the highest thought of the God of Israel for His people from the wanderings of Israel in the desert and their shameful failure of faith at Kadesh Barnea. When I take up some volume of universal history, I do not hold in my hand an illustrated edition of the ideal thought of God for humanity. Not even when I take up some volume of church history, do I hold in my hand the divine plan for God's people. Not to history, but to the revelation of Scriptures must we go to discover the divine plan and pattern and program for world redemption. This much needs to be said, for we are too often found trying to justify pages of history that ought to be roundly condemned. We are all too prone to substitute human history and human precedents for divine precepts and the divine program, in mapping out individual and ecclesiastical duty. The Scriptures refer occasionally with ap-

proval to past history and to the examples of the fathers; but, for the most part, it is to say, "Howbeit with most of them God was not well pleased. . . . Neither let us make trial of the Lord, as some of them made trial and perished." Not from history, but from the revealed will of God, do we discover the divine program which we are to follow.

Another important observation is that in the divine program not only the events, but also the order of the events, are of supreme importance. This order is natural, logical, necessary, irreversible. We recognize order in Nature, "first the blade, then the ear, then the full corn in the ear." We recognize order in individual salvation: sanctification comes after regeneration and not regeneration after sanctification. There is a divine order which must be observed.

The Divine Program

First, the Incarnation: "When the fulness of the time came, God sent forth His Son, born of a woman, born under the law."

After the Incarnation came Calvary: "In due season Christ died for the ungodly." This event in the divine program was pivotal and it came in its right order.

After Calvary came the Resurrection: "This Jesus did God raise up, whereof we are all witnesses." How fittingly, how naturally comes this event in the unfolding of the divine program.

After the Resurrection came the Ascension, and to-day Christ is seated at the right hand of God the Father.

After the Ascension came Pentecost, according to the prophecy quoted by Peter: "And it shall be in the last days, saith God, I will pour forth My spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Not earlier in the divine program could Pentecost have come, not longer could it have been delayed.

Thus was the divine program realized; thus was the divine order observed in the Incarnation, in Calvary, in the Resurrection and in Pentecost. And now after Pentecost what? Yes, what? The disciples of old came to their Lord and, spreading their crude national hopes before Him, they said: " 'Lord, dost thou at this time restore the kingdom to Israel?' Is this your great Next?" With less crudeness, perhaps, but yet with like curiosity, we in our day spread before our Lord our hopes, millennial hopes, pre-millennial hopes, post-millennial hopes, and, perhaps using a phrase of Paul, we say, "Dost Thou at this time 'sum up all things in Christ?' Is this the great Next immediately at hand?" With us to-day, as with the disciples of old, the Lord deals by setting aside our crude suggestions, and He makes reply, "No; it is not that. Here is my great Next in the divine program of redemption, 'Ye shall be My witnesses.' *Evangelization* stands next after Pentecost. 'Go ye into all the world and preach the Gospel.' "

Thus does the Great Commission receive new significance. It is not merely a command of Christ, taking its place alongside of other commands such as, "This is My commandment that ye love one another," or "Judge not that ye be not judged," or "Love your enemies." It is more than a command, more than a great command,

more than the greatest command. It is our Lord's announcement of that which stands next in the divine program of redemption. And this event —Evangelization—must be fulfilled ere we can pass to God's Next which lies still further on in His program.

There are, however, two ways of viewing this great event of world evangelization. One is to look upon it in terms of time; as if so many years or centuries needed to pass before the evangelization period could be accomplished, as if God's decrees were built upon so many blocks of decades and centuries, instead of upon the fulfilment of certain conditions and obedience to certain divinely prescribed requirements. There is a touch of fatalism in this view. It cuts the nerve of human effort. It induces inertia by saying, "God's time has not yet come," instead of saying in true apostolic fashion, "Now is the acceptable time; behold now is the day of salvation!"

The other view is that our Lord meant what He said when He commanded His disciples to evangelize the world; that He meant that long ere this that work should have been accomplished; that He meant that they in their own day and generation should do this; so that fifty-six generations have failed to finish the thing which Christ commanded to be done in one generation, and it is still, in this year 1910, the Church's unfinished task. At first sight, this seems like a daring assertion. It would be pleasanter, too, to justify these centuries of delay, lest our present-day apathy in missions receive too severe criticism. It would be inconvenient, also, to discover that Christ's command was meant by Him, nineteen centuries ago, to be executed immediately, when we have settled down so comfortably to the thought that, even in this twentieth century, there is no great urgency about the matter. Yet, are there not reasons justifying the view that Christ meant His early disciples to literally obey His command in their own time?

First, was this not the evident meaning of Christ's command? Did He not say, "Go ye into all the world and preach the Gospel to every creature"; and again, "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." Human language is not so clumsy and rigid that it should not be capable of conveying adequately human thought. Our Lord was surely master of the language of His day. When He says, "Go," shall we interpret His meaning, "Stay"? Does "Ye" mean "Not you, but your descendants of the next two millenniums"? Does "All the world" mean "One-sixth of the world"? Does "Preach the Gospel" mean "Enjoy the Gospel"? If Christ meant to qualify His statements, could He not have done so? If he did not mean what He said, why should He not have said what He did mean?

Further, was it not the actual understanding of the disciples that their Lord's command laid upon them this obligation? We do not say that this obligation was universally discharged. It was not. But it was an obligation recognized by the leaders of the Church and discharged by the majority of the Church's members. In that clear and luminous picture of the missionary activity of the early Church which Harnack has drawn for us in his book, "The Expansion of Christianity," we have one of the strongest

arguments for missions to be found anywhere. And Harnack says, "It was not merely the confessors and martyrs who were missionaries. It was characteristic of this religion that every one who seriously confest the faith, proved of service to its propaganda." And of the rapid spread of Christianity, Harnack gives this summary, "Seventy years after the foundation of the very first Gentile Christian church in Syrian Antioch, Pliny wrote in the strongest terms about the spread of Christianity throughout remote Bithynia, a spread which in his view already threatened the stability of other cults throughout the province. Seventy years later still, the paschal controversy reveals the existence of a Christian federation of churches, stretching from Lyons to Edessa, with its headquarters situated at Rome. Seventy years later, again, the emperor Decius declared he would sooner have a rival emperor in Rome than a Christian bishop. And ere another seventy years had passed, the cross was sewed upon the Roman colors" (Vol. II, p. 466-7). This spread of Christianity was not accidental. If miraculous, yet was it based on human agency. The missionary zeal which brought it about had its anchorage in the understanding which the early disciples had of their Lord's command.

Again, was not such speedy evangelization logically—theologically, if you please—required, to make effective Christ's work of atonement wrought out upon Calvary. The atonement of Christ does not work automatically. To become effective in individual salvation, it must be believed; therefore must it be heard; therefore must it be preached. Immediate and complete world evangelization was necessary unless the greater portion of the human race were to be deliberately excluded from redemption. If Christ's heart yearned for the salvation of the world of His own day, His command must have been intended to urge upon His disciples the announcement of His Gospel to that world. What was logically necessary must have been also commanded.

Still again, did not the disciples come near to doing this very thing. They almost fulfilled, tho not quite, their Lord's command. We are quite familiar with the spread of Christianity northward and westward chiefly through the missionary labors of Paul. The Epistles and the Book of Acts acquaint us with that movement. But we are prone to forget that this was only one of several missionary movements characterizing that first century. While Paul was laboring at Antioch, the Christian religion was establishing itself at Alexandria. It spread up the Nile, to the first cataract, past the first cataract into Nubia of to-day, past the second cataract into what is now the Egyptian Sudan. It spread over into Abyssinia and established a Christian kingdom there. The full results of the extension of Christianity into these parts are not matters of historical record until a later century, when they burst into view fully matured, but their beginnings belong clearly to the very earliest times.

Nor was this all, for another movement followed the northern coast of Africa westward and carried the Gospel to the "pillars of Hercules," possessing the northern seaboard of Africa in the name of Christ.

Still other movements went eastward through Persia, and at least as far as India. In his recent work, "A

History of Missions in India," Richter has marshaled abundant proof of the early entrance of Christianity into India.

Abundant data in support of the aggressive missionary spirit of the early disciples can be found in Harnack's work, already referred to, "The Expansion of Christianity." If, then, the Christians of the first century came so near to fulfilling literally the command of their Lord in the evangelization of the world in their own time, may we not well believe that what they accomplished their Lord commanded, *and more?*

But let these arguments suffice. If this was the thought of Christ, as it was also His command to His disciples, that thus speedily the world should be evangelized, what profound suggestions arise from the question, "What if the early Church had fully and perfectly fulfilled her Lord's will?" Does there not come a thrill of sublime imagining of what it would have meant to this world, to these millenniums of human history, to us, if an obedient Church had allowed God to pass quickly and at once to His great Next in the further unfolding of the divine program of world redemption. But somehow, somewhere, there was unfaithfulness. Standing over against this Kadesh Barnea, faith and faithfulness failed, and the Christian Church was turned back into the wilderness, not for forty, but for forty times forty years of wandering.

We would not disparage the missionary work of the Christian Church. If there were space, it would be well worth while to measure anew the noble efforts put forth from time to time to carry the Gospel to the "regions beyond." We should tell how Succat (St. Patrick, as he is better known), heard the call of Ireland, "We must entreat thee, holy youth, to come and walk among us." Of the work which he and his fellow laborers accomplished, Maclear says, "At a time when clan feuds and bloodshed were rife, and princes rose and fell, and all was stormy and changeful, they had covered the island with monastic schools, where the Scriptures were studied, ancient books collected and read, and native missionaries trained for their own country, and for the remotest parts of the European continent." All of this before the close of the fifth century.

We should tell the story of Ulfilas, the apostle of the Goths (318-388). Then the story of missions would carry us back to the British, and we would speak of Columba, Columbanus and Gallus, of Gregory the Great and the missionary St. Augustine. We should speak, too, of Boniface and how he carried the Gospel to the land that is now Germany.

We should then speak of Anskar, who labored among the fierce sea-kings of Jutland and Sweden in the middle of the ninth century; and of Cyrillus and Methodius, who carried the Gospel to the Bulgarians toward the close of this same century.

Then we would be compelled to pass over three barren centuries. Does some one exclaim, "But were not the Crusades missionary movements?" Well, we do not find them so. We do not deny the high aim, the devotion, the courage, displayed by these movements, but they were not missionary, they were military. They were not for the proclamation of a gospel, but for the conquest of sacred places. But we would mention Raymond Lull

(1236-1315), the lonely forerunner of missions to Moslems; and then—well, then we should quote Warneck, "Missionary activity, which had been growing more and more external, came gradually to a standstill in the fourteenth century."

Thus are we brought down to the age of the Reformation. The question is a pertinent one, and one especially valuable if any one is thinking of writing an article on "Calvin's View of Missions." What did the leaders of the Reformation teach on this subject? We leave it to Warneck to prove conclusively that missionary activity was not even within the horizon of their thought. It may be possible to write an apology for their attitude, but it is scarcely possible to deny the fact. On the other hand, every one will recognize the inestimable value of the Reformation in giving us a pure gospel to promulgate.

These references to the missionary record of the Church are scanty enough. They scarcely give a word for each page of interesting narrative, but we take time to make at least these references to missionary activity lest our next statement should seem a wholly superficial generalization. And that statement is that *the Church's missionary activity throughout these centuries of our Christian era is shamefully, inexplicably trivial.* What missionary work was done was the result of no general movement of the Church of God, but the work of single individuals and small bands of men, whom the organized Church for the most part ignored and only later generations honored. Furthermore, even the most detailed account of missionary effort leaves great gaps of decades and centuries and great sections of the Church, during which and by which no missionary work at all was done. Finally, if we take all that was done in the first eighteen centuries of the Christian era, the total amount is pitifully small. We take a well-known Church history of 664 pages. Only 76 pages of this narrative are devoted to the recital of the *spread* of the Gospel. A double inference is possible: either the history is inaccurate and the Church has been active in ways unrecorded, or the history presents a true picture and the Church has only spent about one-tenth of her energy—if that—in carrying out even remotely the divine program. We believe the latter inference is the sad but correct one.

Thus we see the divine program for world redemption defeated. We do not deny constant overrulings which have hitherto prevented the results of disobedience to the divine command from working the complete undoing of the Church. There have been merciful overrulings, inscrutable waitings on the part of a God of infinite goodness, but let us not get away from the proper conclusion that for nineteen centuries the Church as a whole has been disobedient, false to her trust; her history has been out of harmony with the divine program, and the ushering in of God's great Next in the divine program has been unnecessarily delayed, awaiting the fulfilment of that world evangelization which must first be accomplished.

Some Safeguards

First, we may have seemed to place in unnecessary antagonism to each other the extensive and the intensive development of the kingdom, as if the intensive development needed to wait

altogether upon the extensive spread of the Gospel. It is not so. Quickly enough, if not simultaneously with the effort to extend the kingdom, will come the intensive development. It was Paul, the most ardent promoter of the divine program, who gave us for all time the most valuable doctrinal unfolding of the content of the Christian faith. On the other hand, it is the student who has no missionary passion and no vital relation to the extension of the kingdom, who robs divine truth of its power, dims its glory, empties it of vital content and gives as a substitute hair-splitting distinctions which usually spell heresy. Just as sanctification does not wait long after regeneration in manifesting itself, and yet just as regeneration must precede sanctification if individual salvation is to have stability, so we say that in the Church's activity world evangelization must have first place and then quickly enough, if not in that very activity, the Church will realize her best intensive development.

Secondly, there may have appeared to have been such an emphasis laid upon evangelization in distinction from intensive development that the impression has been created that we believe in some formal and superficial heralding of the Gospel merely to perfunctorily fulfil an arbitrary divine program. Not for a moment should such a view of evangelization be entertained. By evangelization is meant making Jesus Christ known to every man with a view to his intelligent acceptance of Him and the establishment in every land of a self-supporting, self-directing and self-extending Christian Church. We mean none other than just what the majority of missionary boards are endeavoring to do to-day in heathen lands.

Thirdly, and lastly, the whole theme may have appeared unrelated to the present-day life of the Church. On the contrary, the subject is of vital importance to us as individual Christians, and especially to leaders in the Church of Christ. Not to know and apprehend the divine program for world redemption is as fatal as ignorance to the various steps and stages in individual salvation. It is to put—unwittingly perhaps, yet none the less disastrously—second and third things first, instead of first things first. It is to try to reach the goal without first running the race. It is to try to reverse the divine program, when to follow God's plan is the easiest and shortest and quickest way of arriving at God's great Next in the unfolding of the Redemption.

The deepest significance attaches to our recognition of this divine program for world redemption. In this age and generation, we seem to have come, once again, to the edge of the Promised Land. Now may we enter in. The ideal, so long lifted, has at last found wide acceptance. The task, which we dared to conceive might have been accomplished by the Church of the first century, is beyond all dispute within the power of the Church of the twentieth century. Shall we do it, and thus fulfil that which stands next in God's program? Then quickly, so quickly, shall our Lord unfold that further great Next which lies beyond, in His divine program of redemption.

"ONE THING LACKING'

WHY SOME MISSIONARY CANDIDATES FAIL TO REACH THE FIELD

BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., NEW YORK
Candidate Secretary of the Student Volunteer Movement

Altho all are agreed that there never was a time in the history of the Church when the demand for more missionaries was so real and urgent as it is to-day, on the other hand, the emphasis was never put so strongly as it is now, both by those on the field and those responsible for sending out new workers, in the matter of *quality*. Professor Warneck, in calling attention to this fact, rightly says: "Let us pray not merely for more missionaries, but above all, for suitable missionaries, men mature enough to face the increased tasks. We need in the mission field men and women who possess Christian character, firmly grounded in the faith, established in love, examplary in their life, and tried in patience, as well as fitted with natural gifts and sterling education; authorities by dint of spiritual superiority and educators by dint of pedagogic wisdom."

This same sentiment which is exprest so forcibly and fully by the German missionary critic was put in a no less striking way by the Chinese pastor of the church at Poa-a, near Amoy, in a plea for reenforcements to one of the boards in this country: "Therefore, if your excellencies are truly in earnest in the desire that Christ may sing aloud the song of victory, we, the little children who have already received your favor, open our mouths widely and beseech you *to increase the number of generals*. To-day is the day of warfare between Christ and Satan for the prize of this great empire." What is true of China is true of every other strategic field to-day.

If, in the missionary campaign, the Church were looking only for raw recruits to fill up the rank and file of an army, the question would be different. The fact is that we stand before a problem of generalship. A secretary of one of the large missionary societies recently stated that only 22 per cent of those who applied were finally accepted and sent out under their board. This statement seems startling even when we include the large number who are forbidden residence abroad because of physical unfitness and who in every other way would be acceptable. So large a percentage of rejected candidates certainly proves not only that some have not sufficiently regarded the high standard of qualifications demanded by the task and the times, and that many of the strongest men in our colleges and seminaries do not heed or hear the call, but also that in accepting or declining a missionary candidate *one weakest link* often condemns the chain.

Through correspondence and investigation I have been able to collate a number of actual and typical instances where missionary candidates did not receive appointment. The record is not only interesting, but full of instruction to those who aspire to missionary leadership and plan to give their lives to missionary service. It is also not without its lesson to all who love the missionary enterprise.

Aside from physical unfitness, the following causes are given why candidates are rejected: Bad manners, lack of culture, lack of seriousness, cant, financial carelessness, want of tact, incompatibility of temper, the

commercial spirit, indecision of character, unsuitable matrimonial engagements or companionship, and such want of spiritual or intellectual force of character as made it evident that those who were failures at home would not prove a success abroad.

Let us consider these reasons for rejection somewhat in the order given.

The missionary represents Christian culture to the non-Christian world, and must, therefore, possess it. A recent instance of a college graduate who was a great linguist and philosopher, but very uncouth in his manner and uncleanly in his general appearance, and was therefore rejected on a first interview, is in point.

The missionary candidate should bear in mind that first impressions are lasting, and in applying to a board can not, therefore, be too careful. It is possible to be frank without being foolish, and to be truthful without damaging one's own case unnecessarily. To quote again: "I remember one man's credentials which he presented antagonized the whole committee because they were full of pious sentiments that did not seem to have reality back of them. Another in writing about his life purpose made an unseemly joke as tho he were to engage in some trivial affair, and in another case talked lightly of marriage."

If there is any place in the work of God's kingdom where "team work" is absolutely necessary, it is on the foreign field. The mission station is a unit, and the work is one. If there is discord among the generals, the battle may be lost. It is no wonder, therefore, that all the boards lay special stress on the qualities of adaptability, common sense and tact, and that they desire above all men and women who are able to live in harmony with others and work as true yokefellows without restlessness and grumbling. So desirable is it for brethren to dwell together in unity that one board's secretary writes in regard to a candidate: "Nearly all our missionaries are Scotch, and all so far are British. I would fear the possible discomfort and perhaps incongruity of different nationalities being thrown together. So long as we can get a reasonable supply from sources temperamentally and nationally alike, we will be more likely to secure that unity wherein is strength."

But lack of adaptability is not a matter of nativity or citizenship so much as it is of unregenerate habits and temperament. A Frenchman can not change himself into a German, but it is possible for a man with an irritable temper to become as meek as Moses. A typical case to the contrary is given of a man who applied for appointment as a medical missionary. He had done good work in college, was faithful, earnest, persevering and full of energy. "He was evidently deeply devoted to his work and believed thoroughly that God had called him to foreign mission service. He was also active in Christian work during his college and medical courses. He had, moreover, a further qualification for the work in being engaged to a young woman of rare ability and Christian devotion. In his case, however, there was "one thing lacking." This was ability to get along harmoniously with other men. He rubbed men the wrong way. If he opposed other men he did it in such a blunt, outspoken manner that he turned men from him. He made few friends be-

cause of this trait. He admitted his fault, but attempted to justify it. We had great need of medical missionaries and regretted the necessity of declining his application, as unfortunate experience more than once repeated has taught us the great importance of sending out to the field only those men who can work harmoniously with others."

Another secretary writes concerning a similar case: "We have just had a candidate for a principalship who filled the requirements so far as education, experience and Christian life were concerned, but the committee felt that he was lacking in tact and that to place him in so responsible a position as the one in question, when he had not the ability to get on with teachers and pupils, would undoubtedly be a grave mistake, and so, very reluctantly, refused to accept him."

It is unfortunate that these cases are typical of a great class of rejected candidates. A woman applied to one of the boards in the South, and it was evident that she had thorough educational preparation and exceptional opportunity in the study of missionary principles and methods. She had capacity for acquiring languages and fair health, and was on the field for two years, but "was found absolutely lacking in ability to adapt herself to others. Whether her inability to live and work with other missionaries is due to pride, egotism or lack of consecration, it is difficult to say. She has been counseled over and over again, and yet fails to manifest any willingness to surrender her own opinions to those of the majority." Such missionaries are weights and not wings on the foreign field to the enterprise as a whole.

Indecision of character and lack of will-power is another reason for the rejection of candidates. The man who is halting between two opinions as regards his place in the fight is not a good recruit. "We have a man before us just now, very much in earnest, eagerly desirous of doing the Master's will, but not clear as to what that will may be. He throws himself on the committee and asks them to decide for him. He is ready to accept their decision as the divine guidance. He does not feel that he has that spiritual power for which he longs and without which life will be a failure. What is to be done? We have not declined but delayed."

The candidate should cross the Rubicon of decision before expecting appointment. He must be a foreign missionary in heart and soul before applying. Indecision of character grows by degrees and fastens upon us as does any other habit by practise, and one of the most common causes of a weakened character is this habit of indecision.

A secretary of one of the most efficient mission boards writes as follows: "Lack of force is the disqualification which troubles us the most. *So many candidates are merely negatively good and useful.* They seem to have the idea that a man who can be generally useful in a quiet parish in America is fitted for missionary service. But the work of our ordained men, aside from those who do nothing but teach in colleges or engage in literary work, is that of a bishop and school superintendent combined. Naturally, it takes men of considerable caliber to fill these places. We can not blame our candidates for lack of force, as this quality, to a large extent,

is God-given, and yet they should realize that this requirement must be met, and that if they do not possess it they certainly are not called of God to the foreign field."

A young theological student recently wrote to one of the boards, and after he applied took up a pastorate in order to work off a college indebtedness. On the strength of his college and theological courses and the testimonials gathered, he had received his appointment, but his work in the home church led the board to withdraw it. "He did not reveal a power to grasp the situation in his church or village, at least in such a way as to meet our requirements for leadership abroad. For instance, after six months in the church, he had not secured a list of his members. He was content simply to keep things going in the old ruts and did not show any enterprise."

To use the expression of another secretary in this connection, who will blame any board for declining candidates when it is evident that "they have been a real success at being failures at home; and we do not think sending them to the foreign field will help matters."

There is one consideration of somewhat general application to which it is well to direct special attention, and that is the matter of forming matrimonial engagements. Nearly every board reports cases in which they have hesitated to make appointments of men because of the apparent lack of qualifications on the part of the young women to whom they were engaged. One of the most experienced secretaries writes: "I am sure you will appreciate the fact that so much depends upon the character and qualifications of the missionary's wife; that she can be greatly helpful, a nonentity, or a hindrance, according to her character and acquirements."

When we consider the growing complexity of the missionary problem in such countries as Japan and India; the demand for the highest type of spiritual leadership, for example, in Korea; and the fact that there are already in nearly every field native leaders of great administrative efficiency, intellectual power and spiritual discernment, it is no wonder that candidates conspicuously wanting in some *one* necessary thing should be rejected. It would be a big mistake to appoint them. The very success of the missionary enterprise, its growth and expansion, call for generalship of an even higher order than in years gone by.

"The day is passing, if it is not already long past," says Robert E. Speer, "when missionaries can stand any more on the strength of their racial superiority, or on the strength of their administrative control of the funds of the home churches. They have got to stand now on their moral superiority, on their intellectual superiority, on their spiritual superiority, on their superiority as men, or they have no superiority on which to stand." This superior class of men, who possess superiority without parading it, firm in religious conviction, four-square in Christian character, with an all-around intellectual preparation, are in demand by all the boards, and will be sent out as soon after they send in their applications as is possible.

A JOURNEY TO AN ARCTIC MISSION STATION

BY ARCHIBALD LANG FLEMING, LAKE HARBOR, HUDSON STRAIT, BAFFIN-LAND *

On Friday, July 30th, we boarded the little schooner *Lorna Doone* at St. Johns, Newfoundland, and started on our voyage to the north. Our little vessel was some 75 feet in length, 21 feet in breadth and 8 feet in depth of hold. Our quarters were aft, in the skipper's cabin, 9 feet 6 inches long by 9 feet broad, with one bunk on each side. Accommodation was arranged in this little place for four men (Rev. E. J. Peck, Mr. J. W. Bilby, the skipper and myself) very simply. The furniture for our mission-house in the north proved a convenient cargo. The couch was placed in the cabin and served as a bunk. Three trunks, a suit-case and a hand-bag were packed against the port bulkhead; one of the mattresses was placed on top and another bunk was ready for use. These additional bunks, with three chairs, a stove and numerous small boxes, not to mention oilskins, rubber boots, etc., helped to reduce the clear space in the cabin considerably, but that is a mere detail. Such accommodations do not permit of decency, far less privacy, and in future a larger craft, suitably fortified for ice, should be chartered. The *Lorna Doone* was manned by a skipper, mate, three deck hands and a cook. They were all Newfoundland fishermen and a very decent, quiet crew.

We arrived at St. Anthony, North Newfoundland, on Sunday afternoon in time for evening service, and when we came out of the little church we met some of Dr. Grenfell's friends who were at the mission-station. Here we took aboard the motor launch which the good doctor had generously arranged to loan us, and at 4 o'clock on Tuesday morning we set sail. Three days from St. Anthony we came upon a quantity of field ice, through which our crew managed to get the little vessel in safety.

THE "LORNA DOONE"

We stopt at several little fishing villages along the Labrador coast, but the port of call which was of greatest interest was Hopedale. We were very anxious to meet the good Moravian Brethren, and to see their work, as they have been so long working among the Eskimo with excellent results. As our dingey drew near to the little jetty two men drest in ordinary European clothes but wearing skin-boots greeted us. They proved to be the Revs. Merten and Lenz, the mis-

* The next mail for Baffin-Land leaves Scotland about the end of May. All letters, etc., for Mr. Archibald L. Fleming should reach Scotland on or before April 30th, and may be addrest care of JOHN D. CLARKSON, Esq., Craighill, Lenzie, Glasgow, Scotland.

AN ICEBERG MET IN BAFFIN'S BAY

sionaries in charge of the mission station. The church, dispensary and store were all of great interest, but the place which interested us most was the garden. There, in a little nook not far from the house and under shelter of the barren, rugged rocks which formed the hillside, the missionaries had cultivated a little piece of ground sufficient to grow lettuce, cabbage, carrots, turnips, rhubarb, potatoes, cauliflower, etc., besides a number of flowering plants under glass.

Our stay at Hopedale was the brightest and most helpful time during our voyage along the Labrador coast, and that evening after worship, as we parted from these noble people, we thanked God for His kindness in bringing us together, even for this short time.

On Saturday, August 14, as we could make little progress against the wind, our little vessel put in to Cutthroat Harbor, some 180 miles south of Cape Chidley. A number of Newfoundland fishing schooners also took advantage of the shelter afforded by this harbor, and so we were in what the fishermen call "sociable quarters" for the week-end.

On Sunday, services were conducted by Mr. Peck for the Eskimos who were spending the summer at Cutthroat Harbor, and in the evening an open-air service was held for the fisher-folk. After dinner Mr. Bilby and I went round the schooners and invited "all hands" to the service at 7 o'clock. It was rather amusing when the time was considered, as each schooner had different time. One schooner was one hour and twenty-five minutes behind ours, while another was one hour and five minutes ahead.

Shortly after 7 o'clock eighty fishermen, half-a-dozen schooner-girls, and our Eskimo friends were present. The people all joined heartily in the singing, so that we felt that they really did enjoy the unexpected privilege of meeting together in this out-of-the-way place for worship. We spent about an hour after service talking

with groups of the men, and this time proved a good opportunity for personal work.

Just as we were pushing off in our dingey to go to the vessel, we were astonished to hear a farewell song from the Eskimos (in their own language), who had ranged themselves on the rocks not far from where our boat lay. It was a still evening, the sea being perfectly calm and almost motionless, while the waves lapped gently on the beech or gurgled in the crevices of the rocks. The rugged Labrador hills stood out in deepest black against the faintly lighted western sky. There at the water's edge in dim outline could be discerned some twenty Eskimos in their quaint costumes and singing their sweet, mournful song of parting.

As our little boat lay silent on the glassy waters while the strains of the song came floating on the cool evening breeze, we felt that truly "Elijah's God still lives to-day," and took fresh courage for the work which lay before us.

By 11 o'clock on the following Sunday (August 22) we had passed Cape Chidley and were in full view of the Button Islands. About 3 o'clock we once more came into contact with field ice. This time the field was more thickly set and we had an anxious and busy time of it. All hands were on

SOME ESKIMOS OF BAFFIN-LAND

deck pulling ropes, etc., and as the wind was blowing and the rain pelting, oilskins and rubber boots were the order of the day. As the *Lorna Doone* is in no way fortified for this sort of work, we had an exciting time, and our fear was that the next pack of ice would "stave in" her bows or knock a hole in her sides.

Before noon on the following morning land was in sight. Land! Yes; Baffin-Land at last! Truly, a drear and desolate shore!

We did not, however, reach our destination until Friday evening. After considering information received regarding Ashe Inlet, which is now deserted by the Eskimos, it was decided to go to Lake Harbor, where there is a trading-station and where the Eskimos gather during the summer. We passed the eastern point of Big Island and sailed up to the head of Lake Harbor, some thirty miles from the coast, and dropt anchor just off the traders' house.

When we came among the islands at the mouth of the harbor and the skipper was wondering which turn to take, we espied a little black spot on the water. It was soon seen that this was an Eskimo in his kayak, and so in due course he came on board and acted as pilot, along with another whom we picked up later. They were both young men, the first, called Noovoolie, was a little boy at Blacklead Island whom both Mr. Peck and Mr. Bilby had known several years ago. The other was called Billy and was a fine specimen of an Eskimo.

Lake Harbor is well named, for it is indeed very much like a lake. There is a beauty about the place which is difficult to describe except by likening it to one of the British or smaller American lakes surrounded by rugged hills, but having no vegetation on them except mosses.

We were greeted warmly by the Eskimos, who flocked down to the water's edge, and each had to shake hands with each of us. Such a noise! We can only describe it as like the gabbling of a flock of wild-geese. Gradually we managed to shake hands with all, and then went to choose a site for the house.

Among the traders we found only one, a Mr. Ross of Scotland, in the house, as the other traders were up at the mica mine, some five hours' journey to the north. Besides Mr. Ross, we met a young man who proved to be one of the crew of the Scotch ketch *Snowdrop,* which was wrecked last autumn in Frobisher Bay. He had spent the winter with the Eskimos, but managed to make this point in the early summer, so that when the traders came out in July they willingly befriended him.

Sunday, August 29, was a beautiful day and not the least like what we had pictured for Baffin-Land. The hills in this part are not very high, and consequently, altho we passed plenty of icebergs in Hudson Strait, yet there was not a speck of snow to be seen on the hills surrounding Lake Harbor. The sun was shining brightly, so the services were held in the open air under the shelter of some rocks and near to the Eskimo tupiks (skin tents). It was a delightfully interesting time. Some of the Eskimos had met, during their travels, some of the Christian Eskimos from the old station at Cumberland Sound, and from them had obtained copies of the Gospels and hymn-books. One woman—Mary by name—had been endeavoring to teach

herself and the others, and was successful in being able to read, write and sing some hymns.

Here, then, we have a people who in some measure are hungering and thirsting after righteousness; for as one told Mr. Peck, "We want to know God, truly, but are like a people who do not know Him."

On Monday morning the work at the house was renewed with much vigor, and in every way the Eskimos showed that when they had said that they had been longing for teachers they had spoken the simple truth. Each day we rose at 5.30 A.M. and went ashore and started our day's work at the house.

On the following Sunday (September 5) the roof had been completed, and so the first use which our house was put to was the holding of divine service. Altho the roof was completed, there was, and still is, much to be done, both inside and out, but each day brings it nearer to completion.

On Wednesday, September 8, Mr. Peck came ashore for a few minutes, said good-by, and then went on board the *Lorna Doone*. Thus we were left alone in this great barren land, but we plucked up courage and once more began a hard day's work.

Since the *Lorna Doone* left we have been kept fully employed. There is still so much to do to the house, besides the cooking, which we take in turn, and letter-writing, etc., that even here in Baffin-Land *tempus fugit*.

All day long we have interruptions from the Eskimos, who like to come in just to see how we are getting on. In the evenings they literally crowd into our house so that we are sometimes at a loss to know how to entertain them. We have been so short a time among these strange people that we shall not venture to express any opinion about them except to say that they are true children of nature; and while they are both dirty and greasy and indulge in habits which are disgusting in the extreme, yet already we are beginning to love them, and are, indeed, happy that we have been called to work among them, for we believe that they are indeed a great people. Shall they have LIGHT? God helping us they shall!

THE MISSION STATION IN BAFFIN-LAND

FIGHTING CHOLERA IN KOREA

BY JAMES S. GALE, D.D., SEOUL, KOREA

After three or four views of Asiatic cholera at close range and of modern scientific methods of meeting it, two impressions are left, deep-marked and permanent: one of awe over this implacable foe of mankind; and one of admiration for the skilled physicians and police, who, with cool nerve and well-adjusted judgment know how to meet it, grapple with it, down it, and drive it from the field.

For the past two months the vast expanse of the Orient has been at the mercy of this fell disease, China suffering untold misery, with no power to protect her helpless millions, and no knowledge of hygiene back of her whatever. As early as August we heard rumors of cholera in Chefu, in Peking, in An-tung, and little by little its approach toward Seoul was reported. Over the border it came persistently, doggedly, *li* after *li,* until the word went forth, "It is with us." It is nothing new for this ancient city to scent cholera, for it has known it from time immemorial—800, 900, 1,000 dead a day used to be the record. Long lines of bearers would carry away the victims wrapt in matting. No funeral decorations were possible, nothing to charm or wave away malignant spirits, just any method at all to get the dead outside of the city and under ground a foot or two. We have stood and counted them as they moved out—one, two, three, another, another, another, on and on and on, till a whole city seemed to be making its exit past us wrapt in matting.

This year, too, it began in the regulation way. A city under cholera is truly a battle-field, the enemy veiled completely from view, using smokeless-powder and noiseless weapons. Not a sign is there of his whereabouts, or any announcement, till suddenly the friend at your side says, "Aigo, I have it!" drops as if shot, and with a spasm or two crumples up and dies. From another quarter and still another, out goes the call, *"Ho-yul"* (cholera) and the battle is on.

Why this one and that one is picked off no one knows. Sometimes those most safely shielded are the first to drop. It may be that a fly with his microbe-betangled feet alights on the cake or walks over the food, leaving his deadly footprints. However it comes about, there is a distribution of forces on the enemy's part and all quarters come in for his attack.

This year we had as fine a tournament in the course of the epidemic as was ever seen. It was Japanese and Korean experts against Asiatic cholera. Scores of special police were sworn in, relays of physicians were called for from Japan and Tokyo, and the city was laid out for action.

When a case was discovered, immediately the patient was hurried off to the special hospital, outside of the East gate, and the house put under police surveillance. No one could come out and no one go in. Food and supplies were passed by the hand of the police only, and for a week or more the inmates were fast closed in prison. If no further cases developed the place was thoroughly disinfected and declared safe.

The writer's "house-boy" came to say that his wife and child were down with severe indigestion, but that they would be well in a little while. "Is it cholera?" was asked. "Oh, no; let not the master of the house say such a word, not cholera. If it were cholera

we would be dragged out of the city and burned alive. The Japanese are burning all Koreans alive who have symptoms of cholera. Let not the master say cholera." "But if it is, you need help and police regulations require us to make it known."

Poor old Korea, she has suffered all these years from doubt, and rumor, and suspicion, until she will believe anything in the world except the truth. Yes, the Japanese were burning cholera patients alive, everybody said so. "Did you see it?" "No; but everybody says so." So fast did this false word carry that the whole city was infected by it. A foolish friend put his wife, sick of the disease, into the wall-box, a cubby-hole just over the kitchen, without light or ventilation, and she died. The police found it out, carried away her remains and gave him twenty-one days in jail. Others hid cases until the patients died and then tried to smuggle the bodies out of the city, but were arrested, and I hear were given a term of service in the chain-gang.

A friend went out to investigate this hospital and crematory and found to his surprize that Koreans were treated kindly. In case of death all Japanese were cremated, but not the Koreans; they were buried and the grave marked by a tablet of wood. So I called in the authorities to see my house-boy. The doctor and police came with white coats on, tied close about the wrists, with disinfecting apparatus, etc., to make inspection. They were so gentle and kind that the house-boy was astonished. It was cholera and they took possession. It is over now; the baby died, but the wife lived. The house-boy learned that there were no burnings of the living, and no unkindness even toward the dead, but a firm and strict dealing with this fierce and awful disease.

Printed slips were left in every home in the city: "Suggestions for cholera—Drink only city water, and that boiled. Eat only cooked food, and have it served hot from the fire. Avoid all raw vegetables and overripe fruit. Keep your homes clean. Inform the police at once of any cases that break out."

People were discovered, as of yore, washing cabbage in the street sewers. The cabbage and all its accompaniments were dumped into the garbage wagon for the heap outside the East Gate.

Police called at the houses every day. "All well?" "Yes; all well." "Open all doors. Who is this lying here?" and a friend taking a noonday siesta would be hauled out and have to undergo inspection for cholera. One old-time hermit said, "Good land, you don't even dare to take a snooze these days or they will have you out and cart you off to the crematory."

Police would suddenly call and demand that all members of the family show themselves. "But there is a young woman, a *sacksee,* in our family, and she can't appear in public; it is contrary to the good custom of our clan."

"Never mind custom, out she comes; we are out inspecting for cholera."

All the Oriental's ideas of propriety were knocked to pieces by this matter-of-fact police force, composed largely of Koreans tho under Japanese inspectors. Young women as well as old men had to appear and be checked off, well or ill.

Every gutter was scoured out and

such a scouring as was never seen for 500 years. Certainly the mayor deserves the thanks of every Korean for the vigorous and efficient way in which he cleaned up a very dirty and pestiferous city. Probably there is not a cleaner city than Seoul in the wide East to-day, and many not so clean in the West.

Wells that had been drunk from for half a millennium were dosed with quantities of lime and left deserted. Wrenches belonging to the Waterworks Company were left hanging to the hydrants so that any one could draw and use as they pleased, the Government paying for it, thus providing clear and pure water to drink.

Had Korea been left to the tender mercies of herself we should have had thousands of deaths, but as it was, the world's latest modern scientific skill took command, and only about 900 occurred. Thank God, the doctors and the police!

"TELL IT NOT AMONG THE HEATHEN"

BY REV. HENRY H. JESSUP, D.D.,* BEIRUT

Tell it not among the Heathen, that the ship is on a reef;
It was freighted with Salvation, our "Captain," Lord, and Chief—
But the tide at length receded, and left it high and dry,
The tide of gold and silver, the gifts of low and high.
The eagles and the dollars, the nickels and the dimes,
Flowed off in other channels, from the hardness of the times.

Tell it not among the Heathen, that the train is off the track;
The oil all gone—a heated box—the signal come to slack;
The Foreign Board is side-tracked with its passengers and freight,
Its messengers of mercy, tho so eager, all must wait.
The oil was once abundant, and the wheels went smoothly on—
But drop by drop it lessened, and now 'tis wholly gone.

Tell it not among the Heathen, that the stream has ceased to flow,
Down from the lofty mountains in rain and dew and snow.
It flowed in floods and rivers, in rivulets and rills,
It gladdened plains and mountains, the distant lakes and hills.
But now 'tis dry! The thirsty ones, they can not drink as yet,
For the Foreign Board is threatened with a paralyzing debt!

Tell it not among the Heathen, tell it not among the Jews!
Tell it not among the Moslems, this melancholy news;
Lest sons of Gath deride us, and tell it to our shame
That Churches sworn to true and full allegiance to His Name
No longer do His bidding, no longer heed the cry
Of millions, who in sadness, must now be left to die!

Tell it not among the Heathen, but tell it to your Lord.
Drop on your knees, ye Christians, and speak the truthful word;
"We *thought* we gave our *all* to Thee, but now with breaking heart,
We see that in our giving, we had kept back a part.
So with complete surrender, we give our *all* to Thee."
Then tell it to the Heathen, that the Church of Christ is free,
That the tide of love is rising to float the ship again,
That the oil of grace is flowing to start the stranded train,
That the rivulets of mercy are rising to a flood,
For a blessing to the nations, and the Glory of our God!

* Dr. Jessup wrote out these verses when the lines "Tell it out among the people that the Savior reigns" were in his mind. It occurred to Dr. Jessup that there were some things that might as well *not* be told among the heathen. The lines were first printed in the *New York Observer* and afterward in the *Church Missionary Review.*

THE CHURCH IN CHINA UNDER NEW CONDITIONS *

BY MR. D. E. HOSTE, SHANGHAI
Director of the China Inland Mission

The term "New Conditions" is taken to include changes which may be regarded as completed, and also those which are still in process. It must be borne in mind that general statements about the conditions of China are subject to qualification, as they are applied to different parts of the country. There is need to guard against the natural but fallacious inference that because a certain state of affairs prevails in our own neighborhood, it does so elsewhere.

For convenience, the "New Conditions" to be considered may be grouped under two main headings: First, those outside of the Church; second, those inside the Church.

New Conditions Outside the Church

(1) *The Attitude of the Authorities to the Church.*—For several years past the Chinese officials, with few if any exceptions, have recognized that their wisest course is to protect the Christian Church in the enjoyment of the rights secured to it by treaty. On the other hand, with the growth and spread of the Church, there is evidence of a considerable dread on the part of the authorities lest their own lawful authority over the church-members should be encroached upon, and the Church itself become a means through which foreigners may, in various ways, establish their power in China.

When attending the West China Conference held in Chengtu early in 1908, the writer was much struck, on the one hand, with the friendly and respectful recognition given by the viceroy of the province to the conference; and, on the other, with the way in which the point was dwelt upon by him and other officials of the need of care, lest the Church should become a source of social and political disturbance. The sincere courtesy of the terms in which these warnings were exprest only added to their significance. This distrust of the Christian Church shows itself in various ways. The writer knows of at least one railroad scheme in which Christians are not allowed to hold shares, the fear being lest, under the name of Chinese church-members, foreigners should invest their capital. In another part of the country difficulties have, for the same reason, been put in the way of church-members buying land; while there are now proposals to exclude Christians from any vote under the new constitution.

Whatever may be thought of this attitude on the part of the Chinese authorities and gentry, is it not practical wisdom on our part carefully to avoid any action likely to strengthen it? And this brings us to a second new condition, external to the Church, namely:

(2) *The Attitude of the Chinese People.*—It is needless to take up time by enlarging upon what is well known to all here; my desire is to direct attention to one or two particular features in the situation. In many parts of China there have been and still are a considerable number of people who are wishing to join the Church in order to obtain her influence in their disputes and law-cases. All must agree that if the fears of the mandarins above referred to are to be laid at rest, it is absolutely necessary that the Church should not be compromised by the presence of this class within her pale. Few things are more calculated to discredit the Christian religion in the eyes of the Chinese community than this particular form of abuse. The best safeguard against it is that both missionaries and Chinese Church leaders should steadily decline to countenance the desires of these people for their intervention in any way at all, no matter how speciously the plea of "persecution" may be presented. It may safely be said that the less the Church has to do

* A paper read at the May meeting of the Shanghai Missionary Association held in the Union Church Hall, on Tuesday, May 4, 1909. Reprinted from *China's Millions.*

with appeals, either to Chinese officials or still more to foreign authorities, the better.

Apart, however, from the particular class just referred to, there is unquestionably a great change in the attitude of all classes toward the Church. In their desire for Western education, many of the Chinese, especially in the interior, naturally turn to the Christian community in order to obtain it. We shall all agree that this fact furnishes us with a great opportunity; it is not, however, without its dangers. While it would be a mistake not to turn to account the opening thus given, there is a possibility of time and strength becoming diverted from the prosecution of our true calling, to things which, however useful in themselves, are not primarily the message which the Church is responsible to make known. There is, moreover, throughout the country, a willingness to listen to the preaching of the Gospel that is in marked contrast with the former conditions. Those of us who have lived in the interior can remember how, not many years ago, fear of and prejudice against the foreigner kept vast numbers from even giving a hearing to what we might have to say. We were looked upon as magicians, with sinister powers of inflicting injuries upon those who were rash enough to listen to our words. Now, however, it is possible for any one with a fair knowledge of the language to get audiences, either in preaching halls or the open air, throughout the country. Does not this altered condition lay upon the Christian Church a great and added responsibility not to allow the openings for other forms of work to render her in any degree negligent of the immensely increased openings for the preaching of the Gospel? It may be remarked, in passing, that preaching tours are an excellent means of increasing the efficiency of young missionaries, who are intending to engage in institutional work, the wider and more direct knowledge of the Chinese gained in this way being of great value. Nothing, indeed, can take the place of direct contact with the people outside, in developing an intelligent sympathy with them. How much offense is sometimes given to Chinese brethren, with consequent loss of influence among them, through imperfect knowledge of their ways and their modes of thought and action.

Knowledge of Western Countries

(3) Another new condition outside the Church is the increased knowledge of Western countries, resulting from travel and study by the Chinese. This fact renders it of the highest importance that the essential nature of the Church and her distinctive position and mission in the world should be emphasized. Whether we like it or not, the manifold forms of frivolity, vice, greed, and corruption which flourish in our own countries are becoming more and more widely known by these people. We are all more or less familiar with descriptions by Chinese writers of the wickedness they have observed in Western lands, followed by the trenchant comment that, if this is Christianity, China is just as well without it.

Speaking generally, there is but little intelligent recognition among the people of the truth that the Western nations, as such, and the Christian Church, as such, are two absolutely distinct bodies differing in their origin, their aims, and their life. The Scriptural statement of the Church as a company of people called out from among all nations, and as the sole accredited expression among men of Christian faith and Christian practise, needs, therefore, to be brought prominently forward at the present time. It should be clearly explained that there is now no one nation or group of nations, which can be regarded as God's people; the New Testament teaching is, indeed, diametrically opposed to this. Its basal position is that God, beholding the common guilt and ruin of the human race, has sent His Son, our Lord Jesus Christ, to be a propitiation for the sins of the world; and that repentance and remission of

sins are now to be preached in His Name among all nations.

The divine love embracing all men and desiring their salvation does not, however, in order to secure this end, obliterate men's power of moral choice. The Holy Spirit works through the medium of the human mind, and the human will, and it is only those who, in the language of Scripture, "obey the truth" presented to them that are accepted on the ground of the atonement of Christ, and receive the gift of eternal life in Him. How necessary, therefore, that it should be made plain to the people of China that the Church is not, so to speak, the product of the Western races; but that she is in the deepest sense a new creation from God, the result of the work of the Holy Ghost in the hearts of all whatsoever nation or degree, who have, through a living faith, been made partakers of the life of Christ. It is sometimes said that such a view of the Church partakes too much of a mystical and unpractical character, which may indeed occupy the attention of pious devotees; but that those who are aiming at the renovation of society must seek rather to apply the ethics of Christianity and to introduce such improvements as Christian thought and influence have brought about in Western lands. But what were the methods followed by the apostles of Christ? The answer of the New Testament to this question is unmistakable. No one can read the Epistles of the Apostle Paul on this subject without seeing that, while on the one hand the love of God shed abroad in his heart caused him to feel a perpetual burden concerning the salvation of all his fellow men, yet that it was the Church, as expressing the divine purpose in Christ in this present age, which was the great objective of his heart and mind.

Let it never be forgotten that plans for the improvement, whether of the individual or of society, which leave out of account the two great initial facts of man's guilt before God and His bondage to the power of sin, are not on the plane upon which true and permanent progress can be effected. A further new condition is:

(4) The policy of political and administrative change to which the Government is more or less committed. Without attempting here to discuss at length the attitude of the Church in regard to this important matter, one or two points may be stated.

First, it is the plain duty of Christians, both in their individual and corporate capacity, to render loyal obedience to the existing government. It may be added that, at the present time in China, it is expedient, apart from any question of principle, that Christians should be very guarded in uttering criticisms of the administration. Such criticisms are sure to be distorted and exaggerated as they spread from mouth to mouth, and are greatly calculated to deepen and increase the mistrust and hostility of the Chinese authorities. We all know how, in the past, the Western Church has sometimes been subjected to persecution, almost as much on the score of her supposed disloyalty as on that of her religious tenets. And all will probably agree that in the present position of the Christian Church, as a body regarded both by the Government and people of China as more or less "foreign," it will be difficult to exercise too much care and prudence.

After all, far the most powerful influence of true reform which can be exercised by the Christian Church in this or any other country, lies in the progress of the essential principles of our holy religion. We have, in the Epistle to Philemon, a divinely-given concrete illustration of the New Testament method, in relation to a great and evil social institution. We all remember how the Apostle does not take the position of directly saying to Philemon that he had no claim whatever upon his slave Onesimus. He does, however, express a spirit and a principle of Christian love and brotherhood, which, as they made their way, were bound to undermine slavery.

II. New Conditions Inside the Church

There are other new conditions external to the Church, as relating to the press and the spread of modern literature, for instance, which might have a place in this paper; but considerations of time and space make it advisable now to direct attention to a few of the new conditions inside the Church.

The rapid increase in the number of her members and adherents.—This fact, good, of course, in itself, lays upon all concerned immense responsibility to take adequate measures for the instruction of the Christians, both adults and children, in the truths of the Christian faith, as revealed in the Holy Scriptures. Unless this is done, the tendency for the standard of Church life and membership to degenerate will be irresistible. The subject divides under three main heads:

(1) Steps must be taken to secure a higher standard of Bible knowledge among the church-members. To this end, classes need to be arranged in out-stations for the instruction in the Scriptures of selected companies of local Christians. In the mission of which the writer is a member, a good deal has been done in this way during recent years. Missionaries, whose knowledge both of the language and the people specially qualifies them, have been set apart for this particular work in various parts of the country, where there are churches of considerable size. These brethren devote their whole time to holding classes at different centers, the attendance being arranged by the local missionary. The results have been very encouraging, and the standard, both of Scriptural knowledge and spiritual life in the churches, has been distinctly raised by this means. Qualified Chinese brethren have also engaged in the same work; tho, alas! at present there are all too few of these latter.

Another form of these classes has been to gather together the Chinese helpers for special times of Bible study, and devotional meetings, conducted sometimes by a visiting missionary and sometimes by the local missionary himself. There is, of course, nothing new in these methods. We do need, however, seriously to ask ourselves whether we are developing them sufficiently to insure an intelligent and healthy standard of church-membership for the future. Unless this is done it seems certain that, as time goes on, the tendency will be for the standard of admission to the Church to get lowered. And the best safeguard against this lies in our improving her present material.

(2) Again, it is of the highest importance that the children of the Christians should, as far as possible, be gathered into schools where they can be taught the Bible, and their characters can be formed on Christian lines. Most of us know how the children of an average church-member in a country village, frequently, in the ordinary course of things, become contaminated by the atmosphere around, and grow up to be an incubus on, rather than an accession to, the life of the Church. Nor can we greatly blame the parents for this. The latter are often illiterate themselves, and, moreover, have to work hard for their living. They have grown up in a pagan atmosphere, and, speaking generally, it can hardly be expected that they, at present, will be able to train their children satisfactorily. Hence, for the time being, the responsibility devolves upon the Church, and to this end a considerable proportion, at any rate, of the children, must be gathered into boarding-schools, where the line of instruction and influence outlined above are secured to them. It must be observed here that these schools are of a different type from those instituted for imparting Western education to the young. These latter, under certain conditions, undoubtedly have an important place; but all will agree that what must be aimed at in the case of the children of country church-members is to fit them for being true and intelligent Christians in the various walks of life open to them in their own districts. What we need is Chris-

tian farmers and laborers, Christian artizans, Christian business men, who are able to bear a real measure of consistent testimony to the faith among their neighbors. The writer ventures to emphasize the great importance of this branch of educational work. Regarded from the strictly technical point of view of the educationist, it may seem very humble and unworthy of his special powers; yet we who are acquainted with the real conditions of the Church in this country must recognize that the true strength will lie, not so much in our being able to provide a good Western education for here and there a bright lad, but in our arranging to give a good grounding in the truths of the Bible, and such a measure of ordinary education as boys of the same class are getting outside to the average boys and girls of the towns and the country districts. Such schools, it is obvious, need, in regard to building and their arrangements generally, to be on lines approximating to those upon which the pupils will have to spend their future lives. The claim put forward by church-members in some districts, that the Church or mission, as such, is bound to give an education to their children that will enable them to take up lucrative employment, needs only to be stated for its absurdity to be seen. But surely, they can justly claim that a training such as that just described be provided tho, even in this case, the principle should be maintained, that the parents pay, in part at least, for their children's education. The writer, before leaving this subject, would again venture to ask, Is the Church at the present time devoting sufficient attention to the Christian instruction and training of her own young people?

Training Chinese Workers

(3) More must be done toward training Chinese workers. In regard to this, two points only need be emphasized here. One is the need of prayerful and careful discrimination in the selection of men for such a training. There should be a reverent recognition of the truth that a man can only be set apart for the work of preaching and teaching the Word of God, concerning whom we have reasonable evidence that he is really called by the Holy Ghost to it. We all know that it is comparatively easy to take a number of youths through a course of theology and kindred studies; but some of us, probably, have had sorrowfully to admit that often the result has been disappointing. It is of paramount importance that the Christian character of the one chosen be strong, and that a real desire for the good of others, evidenced by willingness for self-denial in order to attain that object, should be found in those selected for special training. Social and educational advantages have their own place and value; at the same time, it must be remembered that the majority of our church-members are country and commercial people of the humbler class, and the great desideratum for those called to labor among them is a close and sympathetic touch with their lives. That some men of high educational attainments are needed for certain spheres is obvious, and, as time goes on, the more of them the better. Let us, however, exercise wise adaptation in our methods of training of different types of workers for widely different spheres.

Another new condition in the Church, which, in the future, will increasingly be of importance, is the growth of influence among our Chinese brethren. From the character of the people it is certain that, as time goes on, men capable of strong initiative and leadership will be raised up in the Church, and the relationship of the missionaries to such will be a problem of some difficulty. Take an instance of it, in a mild form, not perhaps unknown to some here. A missionary, who for many years has been in charge of a church, is removed, and a younger one has to take his place. Nominally his position is identical with that of his predecessor; actually, it will, in most cases, be far otherwise.

The Chinese workers who have grown up in the habit of looking to the older missionary for guidance and counsel, will most probably, whatever their outward attitude, have quite a different feeling toward a young missionary, to whose limitations they are quite as much, and quite as justly, alive as he can be to theirs. Nor is this in itself an evil; it would be a poor result of the system pursued by the older missionary, if the Chinese brethren had become so petrified into subserviency that they at once transferred to the young man the allegiance paid to his predecessor. It is far healthier that the relationships between a missionary and his Chinese fellow workers should be based, not upon some official status enjoyed by the former; still less upon the power of the purse, but upon his character and capacity. The young missionary should thankfully recognize that his own limitations can really be a means of good, as they afford more room for the exercise of responsibility by his Chinese colleagues. Nor should he fret if he finds that his authority and influence are not very strong. The only person who will permanently injure a missionary's influence is himself. "Let no man despise thy youth," wrote Apostle Paul to Timothy; but he went on, "Be thou an example to the believers." The true way to command respect and position is not by self-assertion and striving for them, but by the manifestation of a spirit and a character which will win the regard and confidence of others.

True Christian Leadership

What, in brief, is the essential difference between spurious and true Christian leadership? When a man, in virtue of an official position in the Church, demands the obedience of another, irrespective of the latter's reason and conscience, this is the spirit of tyranny. When, on the other hand, by the exercise of tact and sympathy, by prayer, spiritual power, and sound wisdom, one Christian worker is able to influence and enlighten another, so that the latter, through the medium of his own reason and conscience, is led to alter one course and adopt another, this is true spiritual leadership. It will be in proportion as the foreign teachers and leaders are actuated by this latter spirit that their true power in the Church of the future will be maintained.

There is no need of a young worker being afraid of beginning small: this is the order of the Kingdom of God. If, ultimately, you are going to be first, you must begin last. It is better, indeed, to begin small and grow big, than to begin big and grow "small by degrees and beautifully less." Let us remember that the power rightly to help and guide our Chinese brethren mainly lies in our being filled with the spirit of the bond-servant. It was in the character of the slain Lamb that our Lord was revealed to John as the One Who was to exercise power and dominion. But the writer has already trespassed unduly upon the patience of the audience, and so must close, without attempting to touch upon other conditions which suggest themselves in connection with this wide and fruitful subject.

CHINA'S CALLS

Bishop Cassels says that China is calling us to-day by three voices:

1. *The voice of splendid opportunity.* China is at last awaking. "Never before were men crowding to hear the Gospel as to-day."

2. *The voice of urgent need* is calling, "Come over and help us." We think there are so many missionaries in China; do we realize that no less than 1,000 counties in that great empire are without one single mission station?

3. *The voice of glorious possibilities.* There are great spiritual resources in China, lying undeveloped, which might enrich the crown of Jesus Christ. Few are more earnest in witnessing to their faith, few more easily led and taught, few more stedfast in times of persecution.

MISSIONARIES AS WRITERS AND SPEAKERS *

BY DR. WILFRED GRENFELL, LABRADOR

The endeavor to inaugurate the Kingdom of Jesus Christ in the world is, from every view-point, in reality the most splendid work that can possibly be accomplished. For Jesus Christ stated that His Kingdom is a universal one of righteousness, joy, and peace located in men's hearts.

Even the people who gather around the afternoon tea-table or the men in the street would admit that such a result would be as good for trade as for sentiment, while all the scientists would admit that it would be as valuable for the evolution of the human race as an acquaintance with the philosophy of even a Herbert Spencer.

At one of the meetings of the Laymen's Missionary Movement in Washington all those who were in the audience and who had been in the mission-field for over one year were asked to stand up and to speak for two minutes.

About twenty missionaries, young and old, of all sects and denominations, and from almost every field, answered the call, and we were carried all over the world in a very few minutes. It is perfectly true that some of the speakers didn't tell us what I, at any rate, was anxious that they should, viz., facts about their fields. They engaged in the usual commendation of the general principle. But most of them talked dry, hard facts, and it was the most interesting meeting that I attended.

The usual missionary meeting which I was accustomed to in my youth, and which I always escaped if I possibly could, was addrest by some gentleman who had never been in the foreign field and had never the slightest intention of going there. On the other hand, when a man ventured his life on his faith, it was always a guarantee to me that he had something to say for it.

Why don't people go to missionary meetings? Is it because Christ's appeal is a failure? Are twentieth-century folk so steeped in sin and sloth, as some people would have us believe, that they prefer the theater and bridge-whist or other similar amusements? Or is it explained by the much simpler fact that the meetings aren't a bit interesting?

I am afraid it is the latter. What is more, I believe the public are not interested because they know nothing about the problems, the heroism, the success, and the human struggles that are going on around them for this object.

Missionary Articles

Whose fault is it that they don't know? Missionaries write in religious papers, which the public do not read. Missionaries don't study the art of writing to the papers and magazines that the men in the street read. Why this is I don't know. As a correspondent of four secular papers, all of which pay for the articles, I am of the opinion that they prefer filling their columns with interesting, true, uplifting material to a great deal of the stuff that they are forced, for want of better, to serve up to their readers now.

The garbled accounts that young newspaper reporters write of missionary meetings are almost without exception uninteresting, and very often untrue, because the reporters haven't thought it worth while to attend the meeting at all. In this I speak of what I know. The result is that, as a missionary never writes interestingly to the only source of information that the public goes to, and the reports of his lectures are the only part of the lecture that reaches them, the public knows nothing about missions. There are heaps of men who judge and class missions as being useless, men of really good hearts who would want to help if they knew the facts. Yet, when prest, they are ready to confess that they don't really know anything about it.

* From a letter to *The Outlook*.

Gathering Material

Whose fault is all this? Partly the missionaries'. They say they *can't* write, and they *can't* speak interestingly. How many try? How many keep a note-book in which they jot down interesting sayings, interesting experiences, stories of heroism and unselfishness in individuals, stories of sacrifices to get education or heroism under persecution, much less about agricultural, mineral, and other possibilities, resources and opportunities?

I read the public press as much as most men, and yet there I fail to find the soul-stirring stories of the heroism to death, say, of Chinese converts, for instance—stories which would have answered a thousand times the question, "What is the good of the Gospel in China?"

Perhaps it is due to the boards of missions.

A missionary whom I met here gave me the following information to-day: The board he serves absolutely refuses him permission to lecture on his own account or to receive any money from any sources for his personal work that might possibly have come into their own pockets for his aid. My friend hasn't got a single lantern-slide after over ten years of work in the depth of the Orient, nor has he delivered a single lecture for his work or written a single article for the public press. Yet the American minister for his country said he had become convinced of the value of missions from seeing the work carried on by this man personally. I must confess that until the subject took this turn I didn't gather that the minister was a man likely to attend a prayer-meeting for missionary purposes. It is a huge mistake to suppose that by interesting people in one field of missionary enterprise they will be less interested in others. This is absolutely the reverse of my experience.

When no church in the Washington district gives $2.50 per year per member for missions, and the wealthiest church gives only 29 cents per member, is it conceivable that anybody could possibly be impoverished by any practical interest he took anywhere? As the vast majority of men never give at all, a special effort toward interesting them would be a blessing to all.

I long ago made up my mind not to write my reports to religious papers, but to let them copy from the secular press. I get much larger audiences and more friends by that method.

Missionary Lectures

The evening of the same day of the meeting I have referred to I went to hear Commander Peary lecture on finding the North Pole. All of the seats were taken twice over, so that Mr. Peary had to repeat his lecture on Sunday night. I have been accustomed for years to give public missionary lectures, and often to sell the seats exactly in the way public lecturers do. I have had to repeat the lectures next night for the overflow more than once. I say this out of no spirit of egotism, but simply to prove what I say, that the general American public is as much interested in a lecture of missionary effort to uplift humanity as it is in the flying of the flag in the polar seas or any geographical enterprise.

Why, then, are they crowding so eagerly to hear Commander Peary? For this reason: that he for years, through the public press and through his lectures, has kept the public in touch with his aims and objects. His brave and persevering efforts have represented to the public the continuation of brave efforts made now for four hundred years. And now Peary has attained his object. Still, I venture to say that, if his idea had been to uplift the Eskimo race and give them that which is the heritage now of the American people, he would receive just as genuine a welcome and as enthusiastic a hearing. This man *has been there,* has *worked* to get there, and has *worked* to keep the people in touch. He deserves every bit of praise he gets. But what I want

to say is, that if similar rational efforts were made to keep the public acquainted with the magnificent services the missionaries of those countries are rendering to the world, and if the public was acquainted with the missionaries' self-effacing heroism, which lasts not for one winter or two, nor even for twenty years, as Mr. Peary's has lasted, but until life's end —it would rejoice in the opportunity to help them. The world to-day is anxious to listen and willing to help, but it doesn't know the facts, and we don't give them to it.

The religious folk do not credit Christ's Kingdom with the success it has attained in the hearts of the non-churchgoer. In Judea in the year 1 the man in the street would not go out of his way to pick up a slave or build a hospital for a wounded Jew. He will in the year 1909. Having had the honor to be acquainted with Commander Peary, and to have met him on the coast of Labrador, people are continually talking to me of his struggles and his success. And yet nine out of ten, or even, say, ninety-nine out of a hundred, end by saying that they are more interested in humanity than geography. Mr. Peary has never laid claim to the silver tongue of the orator. Like most of us laymen, he finds it much harder to get up and make a speech than to face a breeze of wind. But by pegging at it he has become a fine lecturer. His pictures are simply magnificent, but his subjects are mostly snow and ice. They are not one whit more attractive *quâ* subjects than those a thousand missionaries could draw from. No one is more ready to own than Mr. Peary is that his story can not possibly be made to contain the varied attractions of the endless experiences and incidents that are within the reach of the average missionary.

Colleges, schools, and endowed lectureships are clamoring for lectures, not so much because they desire information—that they get in Carnegie libraries—but because they recognize their value as uplifting agencies for the hearers. The inspiration of the personality is what they seek. To interest the public in missions, ought not the missionary to be able to prove himself an inspiring person, and his work one that appeals in its methods to a twentieth-century public? Picture the crowd at an illustrated lecture by St. Paul on his journeys. Who are the most *likely* to be able to do this? Ordinary travelers who, during a globe-trotting tour, take pictures and do Europe? Or the men who live in a place all their lives, who speak the native tongues, and yet who only after years begin to know the people and their view-points? Who is in a position best to convey to the audience even the real, valuable information that they can not get for themselves? Surely the earnest men who are giving their lives for those countries.

I know young men who are styled lecturers and make their living, and no small living, by giving lectures on what they see in their summer travels.

There ought to be some method to train missionaries to utilize their potential energy. There is no method, however, like that of trying to get it themselves. The school of experience is the surest method of evolution, but it needs pluck and work and the venturing of money, just as any other business needs the venturing of money. To me the Lord's business is no exception to any other. He is not going to do what we can do for ourselves. This is a huge error, and a vital one in many modern sects and cults. He will not rob us of a reason for our existence, of the dignity of our lives.

I was interested this year in a missionary who wished to go and commence work in Baffin's-Land, but who could not afford to get a steamer to carry him down. When we went into the question, we found these facts: That there was no one working in the country for Christ; that there was no chart of the coast that we were able to find, no pilot or captain who had ever been there whom we could afford to pay. The only boat that I could help with on this venture was a fifty-

five-ton Gloucester banker. She was not sheathed for ice, and I couldn't afford to sheathe her, and the result was that we couldn't get a cent of insurance. (See article on page 121.)

The reports of ice on the Labrador and Hudson Bay this year showed that it was later and more abundant than usual. Well, we did all we could. The missionary was willing to risk his life, and I was willing to risk the schooner. We thought it was time now to ask the Lord to do His share, and the schooner went away.

She passed through over a hundred miles of ice before she came to the latitude in which she expected to find her haven. At this psychological moment an Eskimo in a kayak hunting seals was observed. He came abroad and told the voyagers he knew exactly where they wanted to go, and would pilot them in. This he proceeded to do promptly and successfully. The vessel landed the missionary and his stores, waited for him to see his house erected, and got back in six weeks with hardly a scratch on her paint.

Some of my friends asked the old missionary who came back with the little schooner, and who was the instigator of the whole thing, an old man who had served many years as a missionary in Hudson Bay, whether he wasn't "surprized at the success of the enterprise."

He simply said he "hadn't any right to be, because, after he had done all he could, he had asked the Lord to do the rest. He couldn't say he was surprized that the venture was a successful one." One of the sailors told me, "I reckon that old saint had the Lord all snarled up with his kind of prayers, so that He couldn't get out of letting it go through."

Modesty, courage, perseverance, heroism, are just as attractive to audiences in these days as they have ever been, and indeed infinitely more so. Moreover, the world needs for a stimulus to its youth just such stories as the missionaries in the field to-day can give. For the modern missionary is specially selected. There is no dearth of applicants nowadays. Of course, if he is worth while, he has lots of critics—that seems to me a guarantee that he is following in his Master's steps.

It may be part of the church work at home to educate lecturers to go to the fields specially to better inform the public on these matters. But, to my mind, the only people who will ever be really attractive are men, like Commander Peary himself, who have done things. If that is hard on them, are not we missionaries out for hardness, as good soldiers?

It would be worth while for all the mission boards to abrogate all of their restrictions, if only they could develop a class of men who, while living their lives in the mission field, are willing and able to combine with that the service which this country needs, and which I believe they will learn to love.

Inform the Christian Church, which is no longer bounded by those who are members of denominations, and it will be interested and help. Let us missionaries see that we are really making efforts worth calling efforts. We shall find it impossible to be silent when we realize that we have a mighty problem and that God is not being expected to do our share because we ask Him in words only. The world will then help. *Vox populi* now is ever nearer to *Vox Dei*.

THE NEEDED REVIVAL

There have been many revivals and each has had its own distinctive peculiarities. What I should like to see now is a revival that shall be marked by Christian giving, by sacrifice for Christ. I say sacrifice. Men wait until the cup is full, and they give to overflow to Christ, and call that sacrifice, forgetting that the whole contents of the cup are His.—W. M. Taylor, D.D.

EDITORIALS

"MISSIONARY REVIEW" CONFERENCE

The editors advantaged themselves of the presence in New York of some of the prominent missionary experts at the Conference of Foreign Missions Board, to invite them to an informal luncheon on January 12th, followed by a fraternal discussion with a view to the improvement and wider influence of the MISSIONARY REVIEW. Those present were:

Rev. James S. Dennis, D.D., author and missionary statistician.

Rev. Julius Richter, D.D., editor and author, Berlin, Germany.

Mr. John R. Mott, World's Student Movement and Student Volunteers.

Rev. Samuel M. Zwemer, D.D., Reformed Church and Student Volunteers.

Rev. F. P. Haggard, D.D., Am. Baptist M. U., and Young People's M. M.

Mr. C. H. Fahs, editor of Methodist missionary papers.

Rev. Cornelius H. Patton, D.D., American Board C. F. M.

Rev. William E. Strong, editor of the *Missionary Herald,* A. B. C. F. M.

Prof. Harlan P. Beach, F. R. G. S., author, statistician and missionary geographer.

Mr. J. Campbell White, Laymen's Missionary Movement.

Rev. A. W. Halsey, D.D., Presbyterian Board F. M.

Among others invited but not able to be present were:

Mr. John W. Wood, of the Protestant Episcopal Board of Missions, and Mr. H. W. Hicks, of the Young People's Missionary Movement.

To facilitate the ends of the conference a copy of the following questions was sent in advance to each of the invited brethren:

TOPICS SUGGESTED FOR DISCUSSION

I. GENERAL POLICY:

1. What classes of readers should the REVIEW seek to reach?
2. How may these readers be reached more effectively?
3. How may the REVIEW help the Denominational boards?
4. How may the boards help the REVIEW?
5. How may the REVIEW cooperate more effectively with interdenominational organizations?
6. What should be the general aim and policy of the REVIEW?
7. How many boards and societies use the REVIEW effectively?
8. How may the REVIEW be more useful in local churches?
9. Is the price of the REVIEW a hindrance to its wide usefulness?
1. Would the REVIEW be more effective if published by an independent company, or under interdenominational control?

II. DEPARTMENTS AND ARTICLES:

1. What departments of the REVIEW are most effective?
2. In what respect is the REVIEW open to criticism?
3. What should be the proportion of long articles and brief items?
4. What subjects are now neglected, or should receive more adequate treatment?
5. Definite suggestions as to topics. What now need extended presentation?
6. Definite suggestions as to writers. How may the REVIEW secure articles from busy leaders?
7. How may the REVIEW obtain more fresh and accurate information from the mission boards?
8. How may the REVIEW secure more effective cooperation of missionaries in the way of articles and news items?
9. Is any change suggested in the make-up of the REVIEW? The present plan is:
   (1) Signs of the Times—Showing missionary progress.
   (2.) Contributed articles—Principles, methods, history, biography, etc.
   (3) Selected articles — Condensed from leading missionary magazines.
   (4.) Editorials—Comments on missionary and spiritual topics.
   (5) General Intelligence — Note of facts and figures from all lands.
   (6) Book Reviews—Brief descriptions and estimates of recent literature.
10. What proportion of the REVIEW should be devoted to City and Home Mission topics?

III. WIDER USEFULNESS:

1. Should the REVIEW endeavor to establish a clearing-house for missionary information and material?
   (1) Sale of books, pamphlets, etc.
   (2) Loan of curios, lantern-slides, pictures, etc.
   (3) Arrangements for missionary speakers.
   (4) News for daily and weekly papers.
2. Should the REVIEW seek to be a headquarters for missionaries and conferences in New York?
   (1) Conference-room for missionaries.
   (2) Reading-room and library.

(3) Interdenominational committee meetings.

3. Should the REVIEW plan to publish any other missionary literature in addition to a scientific quarterly or monthly?

(1) Children's magazine.
(2) Young people's magazine.
(3) Popular mission monthly.
(4) Weekly bulletin.
(5) Interdenominational leaflets.
(6) Missionary books.
(7) General interdenominational reports.

Fraternal criticisms and suggestions were given, greatly to the satisfaction of all concerned, and the profiting from which will, we trust, appear hereafter. Certain sentiments so far prevailed as to be in our minds peculiarly weighty. For example, it was very generally agreed that there are three classes whose needs should be met—first, those who know comparatively little of missions and need information and stimulation; second, the more intelligent class, already well informed, but wishing to keep abreast of the movements of our day; and third, the leaders in the mission-field and work who wish to know all about missions, and are studying the whole subject from a scientific, critical, philosophic point of view, and before whom the great missionary problems are occupying a very large prominence. Moreover, it was generally conceded that this last class just now are looking out for a representative magazine, which shall both become the organ of expression and communication.

The need for increased accuracy in narrative and statistical reports was much emphasized, as was the necessity of concentrating the whole available force of the Church, now singularly and marvelously aroused, and becoming organized as never before.

Dr. Julius Richter, of Berlin, peculiarly dwelt on this as the great sign of the times. He deprecated independent missions, that lack responsible leadership, and depend for their survival on the life of an individual, and favored throwing the energy of the churches into the already established denominational channels.

Many helpful suggestions were made which it will be our object to carry out—especially as to giving every interest of the field proportionate consideration, supplying one class of readers with appropriate information and inspiration, securing authentic and original intelligence from various fields, condensing at some points, and enlarging at others; so that, so far as possible, the REVIEW may fulfil its true ministry as an undenominational and interdenominational organ of world-wide mission work. We hope in due time to give in a fuller form some of the wise counsel of our brethren. But suffice to say, for the time, that we feel a debt to our confreres for their frank and sagacious advice and criticism; and we ask of our readers prayerful and sympathetic interest in our endeavor to make these pages luminous with all that helps to enlighten true friends and promoters of a world's evangelism.

One great handicap which hinders the editors in fulfilling the ideals set before them is the limited financial resources at their command. The editors do not aim to make the REVIEW a money-making magazine, but they covet the opportunity to increase its efficiency and sphere of influence.

EFFECTIVE COOPERATION

The Foreign Mission Committee of the Synod of Illinois is wide-awake on the subject of the responsibility of the Presbyterian Church for the non-Christian world. A letter recently received from the chairman says that this committee is preparing to send out a circular letter to all the Presbyterian ministers in the State, making a special offer of the MISSIONARY REVIEW to all new subscribers who will agree to form MISSIONARY REVIEW reading circles of three or more members. The synodical committee offer the REVIEW for $1.50 a year (regular price, $2.50), and stand ready themselves to pay the difference in price. This shows their estimate of the importance of systematically reading the REVIEW. It is needless to say, perhaps, that the publishers are ready to

cooperate with the synodical committee so that the latter shall suffer no financial loss. In making the generous offer the committee make the following statement:

THE MISSIONARY REVIEW OF THE WORLD is generally considered the best missionary magazine in the world. It covers the whole field. The pastor who has it at hand possesses the freshest material for any kind of a missionary address.

The Synodical Committee believes that it would be doing large things for missions at home and abroad to promote the reading of this magazine; and that there should be a copy in every pastor's hand for reference by the missionary workers of his church.

The action of the synodical committee of Illinois is only an example of the generous and appreciative spirit shown by many friends of the REVIEW. Pastors, secretaries, missionaries and others freely and spontaneously commend the REVIEW in public and in private; they offer to take subscriptions and to form clubs. It is missionary work—not for the sake of the REVIEW, but to promote the cause of Christian missions by spreading intelligence concerning the spirit and progress of world-wide evangelization.

Is there not in the action of the Illinois committee a suggestion for other organizations. The following is the plan of the Every Member Campaign for Foreign Missions undertaken by the Synod of Illinois:

AIM

To convert impulse into achievement, the movement having sounded these facts:

1. That the first great work of the Church is to reach the last man of earth with the Gospel.

2. That an average of 100 souls in other lands wait on each member of our Church for the Message.

3. That open doors urge us to make known the Gospel to the total of one hundred millions who dwell in our Presbyterian fields abroad.

4. That the task of reaching them in this generation asks from each member an average of 10 cents per week. (Which means large pledges from some, to bring up the gifts of those who can do but little.)

METHOD

1. A CAMPAIGN MONTH:

Public Meetings—To give the people the vision of the work and the will to act. For these meetings the following used with success by the Laymen's Missionary Movement is urged. At least three Sundays should be given.

1st Sunday—Missionary sermon by the pastor.

2d Sunday — An exchange with a brother pastor, who in turn presents the "Parish Abroad."

3d Sunday—A layman in the pulpit; let him report a missionary conference, or address or tell his own conviction.

Mid-week Meetings—To be given to study and prayer for the work abroad.

Missionary Leaflet—One at least to be put out through the congregation.

A Men's Supper—Some time during the three weeks let a supper be served by the women at usual prices, let forceful laymen and pastors address the men and answer questions. This bringing the men together is a vital step.

2. A CAMPAIGN COMMITTEE—Division of the church members and adherents among a committee, each member of which will see that his group attends the meetings, and who will canvass them for the pledges.

3. *An Every Member Canvass*—So that all will be given an opportunity to pledge.

4. *The Weekly Gift*—Pledges computed on the weekly basis, payable weekly, monthly or quarterly.

5. *The Parish Abroad* — Which the Church will support in whole or in part, and so come into a vital touch with the foreign field.

IS THERE A HALT IN MISSIONS?

Not long ago an English periodical called attention to a "Pause in Missions." Since then the London Missionary Society has sounded a retreat, and it looks as tho even the Church Missionary Society might be forced to retrench. The appeal is out for a fund of £50,000 between now and March, if this society is to go on without serious curtailment. As to the L. M. S. for years there has been an annual deficit, and appeals have not brought adequate aid, and to save more serious complications, expenditure must be cut down. Already some mission stations have been transferred or relinquished. The situation is most serious.

MODERN MOVEMENTS AMONG WOMEN

Most of those who advocate women's right to the ballot seem to forget the logical outcome of giving women

the franchise. The right to vote implies the right to be voted for—and hence the ballot involves eligibility to all offices to which the ballot elects, unless there be some constitutional limitations. To make women voters is, therefore, the first step in a social revolution. It introduces the female element into politics—it makes public office open to woman, so that she may occupy not only chairs in the Congress, but the bench of the judge, the seat of the mayor, governor, or even President. All this means a domestic upheaval, for if woman is to enter the political arena, she must so far forsake that of the home. Marriage and child nurture become obstacles in her public career, and undesirable. It becomes an object to woman not to fulfil her divine destiny as wife and mother. All this must be considered by those who carelessly favor this modern movement. And it is this which makes wise men and discerning women hesitate at the proposal to put the ballot into woman's hands.

Is it as an offset to the Suffragist Movement that Rev. Fred. E. Hopkins, of Chicago, has been advocating compulsory marriage? The absurdity and iniquity of the whole project are so obvious that one wonders whether the proposal is not a joke. The idea of founding wedlock on anything but love is abhorrent to all pure-minded people.

Bishop Greer denounces secret divorce as out of harmony with the spirit of our institutions, and especially protests against discrimination in favor of the rich. He says:

> I realize in some cases that it is a hardship for persons not to have the privilege of remarriage. But we must consider the greatest good for the greatest number, and the welfare of society as a whole. I regard not the individual as the unit of social development, or the building up of civilization, but the family. Everything possible must be done, even if it involves hardship to some individuals, to maintain the integrity of the family relation.

Apropos of this utterance, Professor Wilcox, of Cornell University, shows the annual number of divorces in the United States to be almost twice as great as that of any other country, the statistics of which are obtainable, except Japan and Algeria; and more than twice that of any of the countries reported. Japan leads the world in divorces, and Algeria comes second. From 65 to 80 out of every 1,000 marriages in the United States end in divorce!

CAPITAL AND LABOR

One of the most difficult problems of modern society is the antagonism between employers and employed. One possible solution—thus far the most practicable in efficiency—is the *partnership in profits* to which some sagacious business firms have admitted those in their service. Mr. Wanamaker began this twenty years ago, giving a certain percentage of net gains in business to those who had been with him for seven years, and a smaller percentage to other faithful employees. Just now Lever Brothers, in Britain, have admitted 1,040 employees to copartnership by the distribution among them of the first issue of partnership certificates of the nominal capital value of £113,650. According to government labor statistics, published last year, out of 193 profit-sharing schemes started in this country between 1865 and 1895, only 51 were known to survive in 1907. By the provisions of the Lever Brothers' Copartnership Trust, the employees have a gradually accumulating interest, represented by partnership certificates in the prosperity of the business undertaking, and in accordance therewith they will share with the shareholders in any fluctuation of prosperity, thus suffering loss of dividends, and the consequent depreciated value of their holdings, proportionately with the ordinary shareholders, but without being called upon to make any cash sacrifice out of their salary or wages to make good losses, or to incur any financial liability which they would not be in a position to undertake.

GENERAL MISSIONARY INTELLIGENCE

CHINA

The Constitutional Movement

One of the very hopeful features of China's advance on the lines of cautious but solid reform is the progress being made toward constitutional government. In a letter written by the London *Times'* "Own Correspondent," it is pointed out that in each of the 22 Chinese provinces, provincial deliberative assemblies were meeting for the first time. These assemblies meet wherever a viceroy or governor has his seat, and in halls erected for their special use. Their function is meanwhile that of advisory boards rather than of legislative bodies. Information or advice, if needed, is to be sought by the throne from the provincial assemblies through the viceroys and governors. More important still is the ultimate object contemplated by this movement. It is nothing less than the establishment of an Imperial Parliament in the year 1917. The experience gained in the provincial assemblies is to train men for service in the Imperial Parliament.

Honor to a Missionary

The Chinese Government has bestowed the order of "The Double Dragon" upon the Rev. Frederick Brown, a missionary of the Methodist Episcopal Church, who has now been at work in China for twenty-seven years. He distinguished himself during the Boxer rebellion as guide to the British contingent on its way to the relief of Peking, and it was due to his sagacity that the English were first on the ground at that crisis of affairs. He opened the first foreign school in Tientsin, and has been prominent in all the reform movements among the Chinese themselves, such as the crusades against the use of opium and practise of foot-binding. The order of the Double Dragon is one which is seldom conferred upon any foreigner.

Recent Progress in a Chinese City

During the last year Mr. C. M. Dow, a banker of Jamestown, N. Y., made a tour around the world, and while in China and Korea visited a number of missionaries to become acquainted with the nature and quality of their work. In particular, while in Nanking he asked Mrs. Bowen, whose husband is president of Nanking University, to tell him what changes she had noticed during the five years of her residence, and these were named: Foreign houses built for Chinese use; local self-government established; almost all the streets macadamized; Government and high-school established, with many teachers from mission-schools; uniformed police force; a street-cleaning department in uniform; trades taught in prison; a hospital established on modern lines, with native physicians who are graduates of mission-schools; a school established for training nurses; good flour made in modern mills; schools for reforestration and agriculture.

A Chinese Bible Translator

Says the *Bible Society Record:*

It is well known that great difficulty has been found in producing a version in literary Chinese, or *Wenli,* which is really acceptable to educated and scholarly Chinamen. Special interest, therefore, attaches to a tentative version made by a Chinese official of high standing, which is now being published by the Bible Society. The translator is His Excellency Yen Fuh, whose education has been on modern lines, including five years spent at the Royal Naval College at Greenwich. He has been one of the chief advisers of the Board of Education in Peking, and examiner of graduates of foreign universities for the doctor's degree. He is also president of the Fuh Tan College at Woosung, one of the chief educational institutions under the control of the Nanyang Administration. Recently he has been appointed second secretary of the Education Board at Peking, and has been entrusted with the difficult task of making an official dictionary of foreign and scientific terms. He has already translated a number of important European books into Chinese.

What Church-membership Means

Chinese Christians urge in striking detail of expression that "all persons on entering the church shall be reverent and devout," that "every one should take his Bible and hymn-book," that "the worshiper should sit quietly

and engage in silent prayer," that he should "read his Bible when not praying or singing," that church-members should not smoke, nor use opium, nor even look at cigarets, that they "should be careful of their eating, drinking and clothing, so as to avoid the bubonic plague"; in fact, the regulations laid down for these Orientals are very much like those enjoined by John Wesley for the government of the early Methodists.

If Methodism in China continues to be represented and lived in this style, there is hope that the half-billion of people dwelling in the Celestial Empire may see a great light and be led out of their gross and hideous idolatries and vicious practises —*Michigan Christian Advocate.*

Every Convert a Missionary

A bishop asked a missionary who had just returned from China, "How many native missionary workers did you have in your district?" "Three thousand," was the quick reply. "I did not ask the number of converts," said the bishop, "but the number of native missionaries." The missionary replied, "I understood your question well, and I can only repeat my answer, three thousand, because all the converts are missionary workers."

Converted by a Stray Leaf

From beyond the Great Wall, across the plain in Yengchou, comes this tale of 1900. That year, with its terrible storm of blood and fire, nearly swept the little church in Yengchou from existence. Before the burning of the buildings the church property was looted of all considered valuable, but large bundles of Scripture and sacred books were thrown out in the street, where they were trodden under foot or blown hither and thither by the wind. Near the city lived a farmer who had a faithful Christian friend, a carpenter, who was killed at the time of the general massacre. Often during his lifetime he had presented the truth to the farmer, only to have it rejected. Nevertheless, the seed had fallen, and one day when the storm was over and the silence of death rested where the church had been, the farmer, crossing the field, picked up a wind-carried leaf from the Gospel of Luke, the story of the prodigal son. As he read he said to himself, "And is this the God whose followers we have slain, and is this the religion we reject?" With bowed head he retraced his steps and after the troubles were over and the church was rebuilt he was one of the first to ask admission; another son had returned to his Father's house, and the fluttering leaf of God's word had not returned unto him void.

KOREA

The Japanese in Korea

In the *Assembly Herald*, Rev. F. S. Curtis gives a brief account of the progress of the Gospel among the Japanese in Korea. From it we take that there are about 15,000 Japanese now in Korea, settled thickly in large centers and scattered by handfuls elsewhere. In Seoul and north of it, representatives of the Presbyterian, Japanese, Congregational, Methodist Churches, and of the Church of England are working, but in the south Presbyterians only have work, either among the Japanese or Koreans, except in Fusan itself. All the salaried workers, with very few exceptions, are Japanese.

None but the Presbyterians do any itinerating, whose regular itinerary contains twenty-five places. The work is exceedingly encouraging and many are converted in the large centers, and especially among the smaller groups, whose very loneliness and isolation seem to make their members more accessible. No money for the support of the evangelists is asked from the Church in America, and many of these devoted men are working while preaching.

What Makes It Stick

"The Korean not only memorizes Scripture; he puts it into practise. One day there came into one of the mission stations a sturdy Christian

from the north. After the usual greetings he was asked the purpose of his visit. His reply was: 'I have been memorizing some verses in the Bible and have come to recite them to you.' He lived a hundred miles away and had walked all that distance, traveling four nights—a long stroll to recite some verses of Scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error, the entire Sermon on the Mount. He was told that if he simply memorized it, it would be a feat of memory and nothing more; he must practise its teachings. His face lighted up with a smile as he promptly replied: 'That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan. I would memorize a verse, and then find a heathen neighbor of mine and practise the verse on him. Then I found it would stick.' " —Rev. J. S. Gale.

Volunteer Work in Korea

In the absence of the missionary in charge, in one field arrangements have been made to cover his territory with volunteer workers who will travel at their own expense. This method of work is the best explanation of the success of the work in Korea. Speaking of the fact that each Christian becomes an evangelist, a missionary says:

> Of course not all are alike enthusiastic and faithful, but all are evangelistic. When examining for baptism, one question asked is in reference to what preaching they have done, and if any one has been led to Christ by them. If they have not made an effort to reach the unsaved, they are not ready for baptism.

JAPAN

Japanese Putting Americans to Shame

The company of Japanese merchants and manufacturers who have been visiting this country and studying our industries, had among its members some Christian Japanese. The whole delegation showed a consideration for the Sabbath which was exceedingly creditable to them and should shame nominal Christians of our own land. At Spokane, Washington, the chamber of commerce arranged visits to irrigation works, a dinner and theater party for the Sabbath of the visit. The Japanese delegation courteously declined all these invitations on the ground that they had too much respect for the American Lord's Day to accept them. Many of them attended service in the Congregational church, and one of them, an officer in a Kumi-ai church in Japan, exprest to the pastor his wish "to be true to my convictions while abroad."

Only One Mission Church

The Interior states that the only foreign mission work conducted by the Universalists of this country is a church in Tokyo, Japan. It has been somewhat difficult, it seems, to formulate a name for it which is satisfactory. "They tried to translate 'Universalist' straight, but they got a phrase which the Japanese understood to mean 'pantheist.' At length a Japanese scholar has built them up a title which seems to them very satisfactory; it is literally 'The Japan Impartial Love Christian Church.' *The Interior* trusts that the orthodox missionaries in the empire will not let the Japanese think it a name that distinguishes the Universalist from the evangelical churches. Presbyterians surely should be as fervent preachers of 'impartial love' as anybody."

A Japanese Sermon

The Japanese delight in employing picturesque illustrations in their public speeches. Thus a Japanese preacher, according to a German missionary magazine, addrest his Christian hearers as follows:

> I was traveling in a carriage yesterday and looking out of the window. Two birds were at the river, along whose side we were driving. The one bird was continually diving into the water to gather food, while the other was gliding calmly over the clear surface. The diver often went under the water and remained below, but it always returned with dry, clean wings. The infinite wisdom of the Creator provided the natural oil which kept the feathers free from water, and

caused it to come up again as dry and clean as it went to the bottom. We Christians are in the midst of a wicked world and are unable to keep from coming in touch with it. But when we are anointed with the oil of Divine Grace, we may go wherever duty calls us. Out of the filth and mire we must come forth as clean and pure as we went into it, if we are thus divinely prepared.

INDIA

Christian Endeavorers in India

The Fourth World's Christian Endeavor Convention, held in India, was a remarkable Christian gathering. It convened in Agra, a city of 200,000 inhabitants. One hundred and sixty-eight mission stations were represented by 400 missionaries from all the Protestant denominations, and by more than 3,000 native converts. At the convention no fewer that 29 languages were in use.

Services were held in two tents; in one the language used was English; in the other, Hindustani. The speakers were the most eminent missionaries of India, among them three distinguished bishops, the Bishop of Lahore, the Bishop of Lucknow, and Bishop Warne of the M. E. Church, and, of course, well-known speakers from abroad. One interesting feature was the immense evangelistic services held in the crowded streets of the heathen city.

At the convention Secretary William Shaw, of Boston, succeeded in raising the means to support twenty new native Christian Endeavor secretaries in different parts of India, and an assistant to Secretary Halliwell also.

The *Bombay Guardian* has this to say about the recent great assembly at Agra:

> Away from the moist heat and the stately palms of Bombay City, up into the cool air of the Western Ghats, and on through plains reddened with ripening grass, or yellow with the stubble of garnered corn; still onward mid long stretches of dusty barren plains, until the shaded roads of Jhansi came in view and the band of pilgrims to Agra knew they were nearing their journey's end. Still onward prest the train, skirting the fine old Gwalior fort until, after crossing the beautiful Jumner, the goal of their ambition was attained.
>
> If the American invasion taxed Bombay, much more does the invasion of Christian Endeavor tax Agra. It has been estimated that between three and four thousand persons have come to the city for the convention. The camp itself is a city, with a full thousand inhabitants. About 500 Europeans registered their names, and the total delegates number 1,800. The remaining Christians are accommodated in camps outside. From Burma has come a contingent of 22 missionaries and about 90 Burmese and Karen Christians, the bright dresses and glossy uncovered heads of the women forming a pleasing feature.

Statistics and Incidents

Rev. Herbert Halliwell gave his report for all India, which shows a membership of 40,290, and societies to the number of 1,339. Mr. Halliwell asked for the support of 20 Indian secretaries. At a later meeting the salaries of these men for one year was promised through the energy and enthusiasm of Mr. William Shaw, of Boston; and at another meeting he asked for and obtained promises for the support of a capable Indian co-secretary for three years. Some of this money was given by American visitors, some by individuals, but much by the societies represented.

A mallet was presented to Dr. Clark by Rev. A. G. McGaw. The little souvenir is composed of fragments of a tree planted by William Carey, something from the pagoda in which Henry Martyn lived, wood from a tree planted by one of the earliest missionaries of the American Board, wood from a tree planted by the missionary in North India who commenced the world-wide week of prayer, and wood from a tree planted by Schwartz. A gong was then presented by the Burmese delegation, and a silver garland was presented from Dr. Gurubai Karmarkar, as representing the women of the Bombay Presidency.

Drawbacks to Evangelization

The thirty-eighth annual report of the Anglo-Indian Evangelization Society has been received. The difficul-

ties of the work are put with much clearness in this paragraph:

Even in the best of India's weather, constant traveling is exceedingly tiring, leaving the traveler in a grimy and dusty state, which must be experienced to be understood. In the hot weather, when station platforms are almost too hot to stand upon, and the wind seems like a blast from the mouth of a furnace, it must be difficult in the extreme to conduct religious services with freshness and vigor. The faith of the evangelists is put to the test also by the smallness of the congregations to which they minister. They lack the inspiration of numbers. Twenty-five may be a good audience. A gathering of three or four is all that can be expected at some small stations. It needs real earnestness and faithfulness to keep one's zeal at a high temperature in such circumstances.

ASIA

Young Turks Avenging the Adana Massacres

Last July a report came from Constantinople that the leaders of the Young Turk party were meting out punishment to those found guilty of inciting and taking part in the Adana massacres of last April, in which 30,000 Christian Armenians were slaughtered. Fifteen Mohammedans were put to death, but soon the news came that a general amnesty had been granted and nobody had much faith that further punishments would be inflicted. On December 11th and 12th, however, 26 other Moslems having been found guilty of taking part in the slaughter were publicly put to death at Adana. Great crowds saw the executions, and relatives of the condemned and thousands of others loudly bewailed the murderers' fate.

A Touching Story from the Adana Slaughter

Asnif Khanum was the young and beautiful wife of an Armenian pastor in a small village near Adana. Ten days before the outbreak of the cruelties against the Christians she had given birth to twins, a boy and a girl. Thus, when the others fled into the mountains, she was too feeble to accompany them in their climb, and her husband hid her and their four small children among the rocks near the outskirts of the village. The tiny babies were wrapt in a warm blanket, while the other two, of tender age, anxiously clung to the frightened mother. The father sought refuge in a deep cellar not far away. The Turks soon came and speedily discovered Asnif Khanum. One of them took the blanket without paying any attention to the pleadings of the mother. The two babes were rolled out, over the rough stones, in different directions, as the cruel bandit drew it away. Then he laid hold of the trembling mother, placed his pistol upon her breast, and sternly ordered her to deny Christ. She refused. He roared in anger, calling her his slave, and seriously wounded her with his saber. Then he attempted to drag her to his horse to tie her to it, but she dislocated her ankle, fell, and rolled down a steep slope. There she remained, exhausted and sorely bruised, exposed to the burning sun. Other Turks carried off her little girl of four years, and deprived her of most of her clothing. Yet, she lived through it all. One of the twins lived a week, the other ten days after the harrowing experience.

Turkey and Persia—A Bugle Call to Advance

With reference to the recent overturnings of tyranny in Turkey and Persia, Prof. George Adam Smith has recently said:

They mean a change of the whole atmosphere in which Islam has lived and flourished for centuries. It is the opportunity of our faith, the greatest opportunity which has ever opened to it in the East since Carey began his work. Are we ready for such an opening and such a call? We are ready if we shall be but true to our belief that God is in Christ reconciling the world unto himself; that in Christ's teaching we have a fuller, richer knowledge of God, His nature and His purposes for men than either Jew, Mohammedan or Buddhist is possest of, and that in our Christian morality, inspired by the example of Christ himself and developed as it has been in the West for nineteen centuries through our family life, and by the ruling virtues of justice and disinterested public service, we have both a Gospel and a system, a spirit and

an indestructible body of habit, which the populations of Asia and Africa can look for in no other religion than our own.

Robert College, Constantinople

For forty-six years this renowned institution has been pursuing its way, which, under the old régime, was a way beset with many difficulties. Four hundred and fifty-four students have crowded its halls, and fortunately the year has closed free of debt. The restoration of the constitution has led to a free discussion of the whole educational system of Turkey, and to this very important matter President Gates alludes in his report as follows:

> Under the old régime every community had its own schools. The distinction between the different communities was one of religions. The aggregate of all these community schools would constitute a very respectable educational system, but the schools were not coordinated according to any one common plan. Every community had its own system. It is only natural that the new government should desire to control the schools of the country and bring them all into relations with itself. The opinion which now seems to be the prevailing one in the Parliament, is that the lower schools may be left to the communities to organize as they see fit; but the higher schools should employ the Turkish language and be under government control; the government will not interfere with the religious instruction given in the schools.

The Kennedy Gifts to Turkey

The sweep of Mr. Kennedy's purpose to do for mankind as much as he could, and the keenness of his observations in unexpected directions, are illustrated by his bequests to missionary and educational enterprises in Turkey outside of the field of his own Presbyterian Church. He left $1,500,000 to Robert College in Constantinople, which he has watched and helped for twenty years. To Anatolia College, Marsovan, Turkey, he left $50,000, and to the American Collegiate Institute in Smyrna, Turkey, he left $25,000. He also left $10,000 to the Bible House in Constantinople, an institution which is unique in being a chief center of missionary and Bible work in the city, while it is owned neither by the Bible Society nor by the mission of the American Board, which conducts its publishing business there. —*Bible Society Record.*

Turkey's New Plans for Jews

Die Welt of Cologne, the official organ of the Zionist movement, sends out the news that the Turkish Minister of the Interior, Talat Bey, has formulated a plan for Jewish immigration into Mesopotamia and Palestine. It is reported that he will submit his plan to the Turkish parliament soon, if possible before the meeting of the seventh Zionist congress in Hamburg at the end of December. The present leader of Zionism, Herr David Wolfsohn, has spent some time in Constantinople this year, so that he will have much of interest to report to the congress, because Turkey was given its constitution since the last Zionist congress met in The Hague in December, 1907.

Three Hundred Thousand Patients in Thirty Years

For nearly thirty years the medical missionary has been at work in Tabriz, and his work has always been appreciated by the people. He has no difficulty in finding patients. Wherever he goes he will find them. If he makes a social call they are there. If he goes to the village for rest they are there. If perchance there should be no sick one present, then those who are well will desire to be examined. He will find work everywhere, and the amount of work he can do is limited only by his physical strength and his supply of necessary drugs. During these thirty years some 300,000 patients have been treated in Tabriz, and the volume of work is steadily increasing. The pressure of the sick to be treated has prevented the hospital work. The physician has been kept busy in the dispensary or visiting the sick in their homes. To meet the demand the dispensary is open three and a half hours every morning of the year except the Sabbath. All classes come, the wealthiest and the poorest. Last year nearly 13,000 were treated, and last month 1,325.

AFRICA

Possibilities for Africans

When Bishop William Taylor came from West Africa seventeen years ago he brought a little girl of the Grebo tribe. His appeal for West Africa, enforced by the presence of this little girl, was made with almost irresistible power. Last June this same little girl, come to the dignity of cap and gown and diploma, was graduated with honor from the University of Southern California.—*Zion's Herald.*

Rapid Transit in Africa

Africa moves, as witnesses the fact that the railroad from Benguella toward the interior has been opened for passengers so far that Mrs. Stover, on returning to Bailundu in August last, was taken in nine hours over the hardest part of the route which heretofore has required six days by caravan. The design of the builders of this road is to reach the rich mineral deposits in the interior, and the laying of the track thus far gives assurance that before long this railroad will connect our West Central Africa mission with the coast, thus saving our missionaries from the hard journey of two weeks on foot or by caravan, which has up to this time been necessary to bring them to their stations.—*Missionary Herald.*

Missionary Work in the Kongo Independent State

Dr. Christ-Socin has published a pamphlet of 88 pages in Basel, entitled "The Destiny of the Kongo," in which he gives a heart-breaking description of the atrocities perpetrated upon the poor natives. What interested us most, however, was the concise statement of the missionary work carried on in the Kongo Free State under the discouraging conditions which have hitherto prevailed. According to it 8 societies are at work: (1) The English Baptists, since 1878, with 11 stations; (2) the American Baptists, since 1878, with 8 stations; (3) the Swedish Missionary Society, since 1885, with 7 stations; (4) Regions Beyond Missionary Union, with 6 stations; (5) the American Presbyterians, South, with 2 stations; (6) Foreign Christian Missionary Society, with 1 station; (7) Westcott Mission, Independent, with 1 station; (8) Christian and Missionary Alliance, with 5 stations.

Twenty-five years ago no native Christian was in the Kongo State, but in 1908 there were 2,500 baptized natives. In 1883 no native was able to read or write, while to-day thousands of men and women read and study the Word of God, and the schools contain 8,500 pupils. Twenty-five years ago no written language existed, but now portions of the Bible and other books have been printed in 7 languages spoken in the Kongo State. Twenty-five years ago the natives were thieves and robbers, but to-day they contribute almost two thousand dollars annually to missionary work. To-day these simple black Christians are calling for deeper spiritual life and experience, and four of the missionary societies have founded a union training school for native helpers. Thus the kingdom of the Lord is progressing among the natives of the Kongo State, who, alas, are rapidly decreasing in numbers on account of the well-known Belgian atrocities, and the inroads made by sleeping-sickness.

South Africa General Missionary Conference

Belated reports are being published from the third South Africa General Missionary Conference, which met in Bloemfontein from July, 1st to 6th. Twenty-six churches and missionary societies were represented by 75 missionaries (32 English and Scottish, 13 German, 8 Dutch, 6 American, 4 Swedes, 4 Norwegians, 4 French, 2 Swiss, and 2 native missionaries). The absence of representatives of the Church of England was much regretted, and in brotherly love and great harmony matters pertaining to the advancement of the cause of the Redeemer were discust. Rev. Moffat, son of the great Moffat and brother-in-

law of the immortal Livingstone, opened the meetings with an address in which he described the glorious conquests of the Gospel in Africa, where he himself has spent already more than 50 years. Ten larger addresses and a number of smaller ones were delivered, and all are said to have been very good, very interesting, and very helpful.

The arrangement of missionary schools was thoroughly discust. In reference to the relation between native and European churches, it was recommended that both be kept separate, and the native Christians be urged to become self-supporting and self-administering. Native customs and their compatibility with Christianity were discust at length, and it was emphasized by the majority of the speakers that heart, spirit, and mind of native Christians must be so permeated by the true spirit of Christianity that even those heathen customs which can continue together with Christianity must be thoroughly changed. A number of public meetings were well attended, and seemed to stir up great interest among the inhabitants of Bloemfontein. At these Sir J. Fraser, M.P., presided, while Missionary Dyke, of the Paris Missionary Society, directed the business-meeting in a masterly and dignified manner.

Fraternal Relations Between Churches

An interesting function took place in the Dutch Reformed Church Synod in Cape Town during its recent sitting, when it received in its Synod Hall a deputation from the Anglican Synod of the Province of South Africa, led by the Archbishop of Cape Town. This is the first occasion on which the Anglican Church has entered into such fraternal relations with the Dutch (Presbyterian) Church. What made this act of courtesy the more pleasing to the Dutch members of the synod was the fact that the hearty greetings and good wishes were conveyed to the meeting by the Archdeacon of Pretoria in the Dutch language. On the following day a deputation from the Dutch Synod, with the moderator at its head, returned the compliment, and was very heartily received by the Anglican Synod in the new cathedral. Undoubtedly the result of this will be a heartier cooperation between these two churches.

Success an Embarrassment

So reports Bishop Hartzell to the Methodist Church:

Our success is our embarrassment. In a single conference which I held recently in East Africa, 137 native workers and teachers were stationed, all of whom have been gathered from heathenism during the past few years and trained sufficiently to minister to their people. We greatly need training-schools for young men and women, our industrial schools must be better equipped, and the pathetic cry for the Christian nurse and physician is everywhere heard. During the past year in scores of places the heathen have brought their idols and had them burned publicly. In a single service recently 65 heathen, after throwing away their fetishes, fell upon their faces before God in the presence of a missionary, and entered upon a Christian life.

Industrial Work in Africa

The American Board has an important industrial station at Mt. Silinda. The value of this work is suggested by a letter from Mr. C. C. Fuller in charge:

We can say without boasting that we have a set of buildings here at Mt. Silinda without a rival in all South Africa, when cost and quality are considered. For instance, the new schoolhouse will easily be worth $6,000 to $8,000, and would be valued by many of our sister societies at $10,000, and we began with only $1,200 in sight, because we can use school labor almost entirely in its erection. The bricks and tiles are made largely by schoolboys, the lumber is all sawed by them, they make the doors and sashes in the shop, they help in the stone and brick work, and do all the carpenter work on the building. Under our system we must furnish the boys work in order to make them self-supporting, and their well-directed labor makes it possible to build fine houses at comparatively little cost. These people must be trained to do things and to earn money if they are to be civilized; and it is my belief that they can never be Christianized without lifting them onto a higher plane of liv-

ing, and that is only possible to people who can earn more than twelve cents per day.

Africans Working and Giving

In the Scotch Presbyterian mission in Nyasaland, East Africa, the members of the Sunzu church have begun to build their brick church, entirely at their own expense. "Some are giving a month's pay, others free labor, and the chiefs around the district are sending their people to help in the building of this house of God."

One Church for East Africa?

Seldom has an event occurred in unevangelized lands more significant or more prophetic of good things to come than the gathering at Nairobi a few months since of forty-five missionaries, representing seven denominations, to discuss the possibility of Christian union in East Africa—the Church of England, Scotch Presbyterian, Methodist, Primitive Methodist, Friends, Mennonites (German Baptists), and Seventh-day Adventists. As a result the Friends were found willing to make use of external sacraments, the Presbyterians consented to serve for a time under a bishop, and all were willing to use a common liturgy, with oral prayer permitted. Finally, a basis of future action was agreed upon.

What Christians Do in Uganda

Mr. Winston Churchill tells us in his last book, "My African Journey," that Uganda is the only country he ever visited where every person of a suitable age went to church every Sunday morning. He estimates the number of native Christians in Uganda at 100,000. Mr. Churchill also says that he never saw better order or happier homes than in this central region of Africa, where a few years ago pioneer missionaries were mercilessly put to death by natives.

Sabbath-keeping in Angola

A Methodist missionary writes from Angola:

The Christian village of Hombo is a proof of the power of the Gospel. At daybreak every morning, the horn is blown and the people assemble at the King's house to hear the Word of God read, and to praise and pray. Witchcraft and superstition have fallen under the power of the Gospel, and the heathen are taking knowledge of it. The native church at Loanda contributes $17.00 a month for the support of native workers on a native station in the interior of Angola.

Church Building in East Africa

A new church has been dedicated at Maseno, in Kavirondo, East Africa, by Bishop Tucker, of the English Church Mission. One chief made himself responsible for the bringing of the stones, another for the grass for the roof, and another for supplying labor. At Kessumu, in the same territory, the natives have built a small "reading place," and have requested that a Christian teacher be sent to them. One of the missionaries writes: "We have every reason to believe that in a few years we shall see a remarkable movement among these people, perhaps as remarkable as that which has taken place in Uganda."

From Madagascar

A remarkable illustration of the world-wide influence of Mr. Hamilton Archibald's ideals for the Sunday-school is contained in a recent letter from the wife of a well-known missionary in Madagascar. "During the last few years," she writes, "our workers here have been realizing more and more that the future of the churches—indeed, their very existence—depends upon the Sunday-schools. The vast majority of the children, owing to the compulsory closing of so many of the mission day-schools, are now receiving no religious instruction at all. Indeed, in many of the Government schools they get definitely anti-Christian teaching. Meetings are being held at various centers to expound the Archibald scheme, and special lesson-helps for the various departments are being prepared by the missionaries. We are very hopeful of good results."

Religious Liberty in Madagascar

We are informed that a joint deputation of the London Missionary Society and the Friends' Foreign Mis-

sion Association visited Paris recently, in order to lay before the French Government the serious infringements of religious liberty, by which their own and the other Christian missions in Madagascar have been hampered since M. Augagneur became Governor-General. On the introduction of the British Ambassador, Sir Francis Bertie, the deputation was received by the French Colonial Minister, M. Trouillot, to whom they handed a statement of their case, with numerous instances of the grievances of which they complain. M. Trouillot promised to communicate personally on the subject with M. Augagneur, who was expected in Paris this week. The British Ambassador also undertook to see the French Foreign Minister, M. Pichon, on the subject. Very many will rejoice with us in the deputation's assurance of hopefulness that, under the divine blessing, their mission to Paris will have served materially to promote the cause of religious liberty in the great African island.

AMERICA

Laymen and Evangelism

Of the Laymen's Evangelistic Conference, recently held in New York, the results may be thus stated:

1. A profound conviction on the part of an increased number of Christian laymen that their supreme work is to bear their personal witness to the power of Christ to save men from sin.

2. A vision of the greatness of the privilege, open to every Christian layman, of taking the Gospel message to the people through private and public witness-bearing.

3. An exprest determination by laymen to proclaim the Gospel message in out-of-door meetings, in shops and factories, and in meetings, in theaters, and other public resorts.

4. The conference emphasized, as no other conference in recent years has done, the truth that our Lord never intended the work of winning the world to Him to be confined to the comparatively few followers of His who comprise the trained ministry. The power of the Spirit for the bearing of faithful witness to the ability of Jesus Christ to save all men is offered and available to all Christian disciples.

Conference on Missionary Education

A conference on Missionary Education was held in New York, on December 8th and 9th, in the Fifth Avenue Presbyterian Church, New York.

The conference was composed of about 200 leading Sunday-school workers, representatives of the Home and Foreign Mission Boards of Canada and the United States, officials of the Central Committee on the United Study of Missions, the Mission Study Committee of the Council of Women for Home Missions, and the Young People's Missionary Movement.

Mr. Harry Wade Hicks, General Secretary of the Young People's Missionary Movement and chairman of the conference, made the opening address on the "Past and Present of Missionary Education," and also contributed several very valuable suggestions to the policies adopted.

In the afternoon of the first day, under the chairmanship of Dr. T. H. P. Sailer, the Missionary Education of the Local Church was presented and discust, embracing chiefly the subjects of literature, men's and women's missionary methods of work, mission interests in young people's meetings, and missionary intercessory prayer.

The Rev. George H. Trull had charge of the forenoon session of the second day, introducing the general subject of Missionary Education in the Sunday-school. Mr. Edmund D. Soper outlined different parts of the subject of Methods for the Extension of Missionary Education. This is an important forward step in the campaign for missionary education.

The African Diamond Jubilee Campaign

The Methodist Episcopal Church closed a special campaign for missions in Africa by a grand rally in Carnegie Hall (see frontispiece), on December 13th. President Taft, Bishop Hartzell and others made addresses, and it was announced that $320,000 had been paid or pledged, payable in five annual instalments. The campaign covered the United States and Europe. The com-

mission having general oversight of the campaign was composed of 100 bishops, ministers and laymen.

Dr. Richter in America

One of the modern authorities on missions has recently come to America to attend the Student Volunteer Convention, and in the interests of the coming World Missionary Conference in Edinburgh. He is Rev. Julius Richter, D.D., of Berlin, author of "The History of Missions in India," and editor of *Evangelishes Missions Magazine*. He is also a member of the executive committee of the Berlin Missionary Society, and president of the Brandenburg Missionary Society.

Dr. Richter has proved himself a deep student of missions, and of missionary literature, and is fast acquiring an encyclopedic knowledge of the principles and facts of the missionary enterprise.

The Divisions of Christendom

According to the revelation of the last United States census, no less than 186 Christian denominations are to be found within our borders; among which are 12 kinds of Presbyterians, 14 kinds of Mennonites (which altogether number only about 50,000), 15 kinds of Methodists, 17 kinds of Baptists, and 24 kinds of Lutherans. Well may we wonder if all could join honestly and heartily in the hymn, "We are not divided, all one body, we." What a sad spectacle is thus presented to the unevangelized world!

Two Hundred Pentecosts

Bishop Mallalieu, in the *Michigan Advocate,* asks: "What is there to hinder the Methodist people of Michigan joining in the campaign for 600,000 converts in 1910? That would be 200 pentecosts in a single year. Is that too great for our faith? If the 120 of the 'upper room' disciples in Jerusalem, whose very streets still bore the blood-stains of the dying Savior, could witness in a single day the conversion of 3,000 souls, why should our faith falter at the thought of 600,000 in 365 days?

"Two hundred pentecosts in a single year simply means that every five of our present membership should win one precious soul in twelve months. Surely this is not an improbable suggestion. With all our bishops and district superintendents and pastors and officials and Sunday-school teachers and officers working with the rank and file of our membership, it looks as tho we might if we would win the 600,000 on the 'one to five' plan."

Unity and Missions

And the pagan will save us from our sectarianism. There is only one Gospel for the heathen. You can't talk close communion to a man who worships a sacred goat, nor preach Cumberland Presbyterianism to a man who believes his wife ought to be burned alive on his funeral pyre. It is said that 5,000 converts in a part of India told the census-taker that they were Christians—because they didn't know they were Congregationalists! How that shames our petty divisions! Dr. Grenfell sums up both these points when he says:

"There are men who have been at work with me on the north coast who belonged to the Roman Catholic and Unitarian and other churches. But the denominational name has not mattered, because the heart has been fired with zeal for the one Master. Many of you are troubled with doubts or lack of faith. I advise you to get on the great field and go to work. It's the cure. I never knew it to fail."—*Detroit News.*

A Fitting Memorial

Soon after the death of Miss Lilavati Singh a fund was started as a memorial. Miss Singh had begun to collect money for a dormitory for the high-school girls of the Isabella Thoburn College, Lucknow, and secured $3,680 in pledges, payable on the condition that $30,000 should be raised by July 1, 1910. The total amount of cash and pledges now stands at $10,258. If every one interested in her, and the work so dear to her, will give toward the fund within the next

three months, it will be possible to build a dormitory for the girls of India which shall bear the name of Lilavati Singh.—*Northwestern Christian Advocate.*

The Best Year in Missions

The mission board of the United Presbyterian Church reports the past as having been in India a year of marvelous results. The number of accessions, 1,655, had been exceeded only once in the history of missions. The work in Egypt had been one of the richest blessings, with 934 accessions on profession of faith—the largest number on record. In northern Sudan the chief work centers about the junction of the two Niles.

Laymen's Movement Is a Rebuke

The Laymen's Missionary Movement is a rebuke to those of us who are prone to croak that religion is suffering a relapse, that practical men no longer pay any attention to it. Maybe the real reason for our croaking has been that we haven't got near enough to the thing itself to find out what was going on. A Toronto business man insisted he was too busy to act as director of the local Young Men's Christian Association—one hour a month! Six weeks later he was asked to leave his business and go around the world and inspect mission stations *at his own expense.* He did. When he got back he was asked to give six months more away from his business and tell—at his own expense—what he saw. He is doing it. It seems that men have time for the big things, the self-sacrifices, of religion. A Montreal millionaire was shown how he could evangelize a million men in about the time it would need to make another million dollars. The big task appealed to him and he is doing it. It is these things that make Detroit sit up and listen to the Laymen's Missionary Movement.—*Detroit News.*

How to Get a Missionary Church

According to *Men and Missions,* get:

1. A missionary pastor.
2. A missionary committee.
3. A systematic missionary education (by regular meetings, by literature, by mission study).
4. Canvas of entire membership for subscriptions.
5. A weekly missionary offering.
6. All plans, prayers, efforts and offerings related to the world as a field.

What One Church is Doing Abroad

The *Weekly Bulletin* of the First Presbyterian Church in Wilmington, N. C., has on its first page the names of 9 foreign missionaries, all supported by this church, laboring at Kiang-Yin, China, the entire staff of that station. Then it has the names of 12 native Chinese workers who are supported by this church. The remark is abroad that the First Church in Wilmington has more members in China than in North Carolina. Two other foreign missionaries, 3 home missionaries, and 4 home mission teachers are also supported by this church.

A Great Bible Society

The American Bible Society reports that in Roman Catholic countries of the West Indies, Mexico, Central America, and South America, 161,000 volumes of the Scripture were distributed last year. The stronghold of Mohammedanism along the eastern shore of the Mediterranean is a field in which the society has its oldest agency. This agency placed in this territory last year 186,000 volumes. Siam and Laos received 48,073 volumes. In China, 574,952 volumes—more than a quarter of the whole number issued last year were distributed. Waiting hands in Korea received 24,206 volumes, and in Japan 80,022 were sent out. In the Philippine Islands 68,170 volumes were distributed. The total distribution of Scripture during the year 1908 in the eastern hemisphere was 941,509 Bibles, Testaments, and Portions.

The Bible Society Fund

The American Bible Society announces that the Endowment Fund has reached the sum of $462,604.78, leaving $37,395.22 still to be subscribed before the conditions are met to bring

in the $500,000 promised by Mrs. Russell Sage.

Twenty-two women and twenty-eight men have subscribed $1,000 or over, and one man gave $5,000 as a memorial to his parents. Two women have given $25,000 each, and one man and one woman $10,000 each, and there are other subscriptions for $500, $200, $100 and lesser gifts.

Subscriptions and cash have come from China, Korea, Persia, the Turkish Empire, South America, Mexico, the West Indies, and the Philippines—all signifying great personal self-denial.

Mrs. Sage has consented to a brief extension of the time in order that, if possible, the Bible Society may secure the whole amount of $500,000, thus obtaining the endowment of a million dollars.

World-wide Y. P. S. C. E.

Mr. Wm. Shaw, the general secretary, has recently stated that there are now 71,662 local organizations, with 3,559,500 members, scattered over 77 countries as far apart as Germany, France, Hungary, Italy, Japan, Iceland, Macedonia, Costa Rica, British Guiana, Samoa, Cuba, the Philippines, Spain, South Africa, New Zealand, China and California.

Y. M. C. A. Forward Movement

A leading feature of months has been the various whirlwind campaigns for raising funds in behalf of new buildings for the Young Men's Christian Association in Boston and near-by cities. By the concentration of effort on the part of all the friends for a week or ten days, aided by a mammoth clock in some central place to tick off for the public the progress of the struggle, and plentiful exploiting in the papers, vast sums have been raised. Boston began with half a million, which, added to the half-million from the sale of its present structure, now outgrown, will give it a magnificent home, facing the Public Garden, on the corner of Newbury and Arlington Streets. Cambridge, Chelsea, Newton, Quincy, Beverly, Lowell and Lawrence have thus far followed suit, raising from $50,000 to $200,000 each, so that over a million was paid in during a few weeks.

A Medical Missionary Conference

The second Medical Missionary Conference will be held at the Battle Creek (Michigan) Sanitarium, February 15th to 17th inclusive. The Conference last year proved so successful, that it was decided to undertake to make it annual. It is expected that the coming meeting will be even more marked than the first. Missionaries on furlough and officers of missionary boards are cordially invited to be in attendance. Entertainment for one week at the sanitarium will be free to those who go for the purpose of attending the conference. Full information will be furnished by addressing *The Medical Missionary*, Battle Creek, Mich.

Good News From Hawaii

John G. Woolley has come from the Hawaiian Islands to report progress among the 170,000 population there. Of these, 70,000 are Japanese, 20,000 Chinese, 17,000 Portuguese, and 40,000 are native—nominally Christian, but when under the influence of liquor they revert to their original barbarism, not yet ninety years distant in the past. The work there is to put out of commission 150 saloons—one-half of which are in Oahu, and are a menace to the United States troops stationed there as well as to all others.

EUROPE

World Missionary Conference, Edinburgh, 1910. Announcement of Special Steamer

The Bureau of University Travel of Boston has chartered the large new S. S. *Kroonland,* 12,760 tons, of the Red Star Line, as the special World Conference steamer, sailing from New York on Tuesday, May 31, 1910, at 10 A. M.

A reduction in rates amounting to ten per cent has been secured for dele-

gates and their friends by this steamer, so that the minimum rate will be $82.50. Those who desire to have accommodations reserved, should act promptly and write to Mr. William Henry Grant, 156 Fifth Avenue, New York City, who will also give information concerning a side-trip to Oxford, Chester, English Lakes, and Melrose, to be undertaken during the four or five days between the scheduled arrival of the *Kroonland* in Southampton and the opening of the conference on June 14th.

Missionary Conference at Herrnhut

The German Missionary Conferences, whose purpose is the stimulating of the missionary spirit at home, and which number 22, embracing the whole German Empire, meet annually in Herrnhut, the headquarters of the Moravians, for a week's conference, counsel and prayer. This Herrnhut Missionary Conference was held this year from October 11th to 15th. The attendance was larger than ever before, and the roll of attendants contained 254 names from all parts of Germany, from Switzerland, from Sweden, and from Finland. Among the subjects discust were the most important practical questions of the day. Professor Meinhof, of Hamburg, spoke of the linguistic problems in Africa and also of the laymen's missionary movement. Dr. Koelbing, of the Moravians, read a paper dealing with the history and the importance of the great missionary church, while Mission Director Hennig explained its present financial distress. Professor Bohmer, of Bonn, entered upon a discussion of the old question if the conversion of individuals or of nations is to be the aim of our missionary effort, which he answered to the effect that among uncivilized races, where religion is still popular, national conversion must be the aim, but individual conversions among more cultured people where religion is already in a state of decay.

Medical missionary work, and, for the first time in the history of the conference, the evangelization of the Jews were also discust, together with many other practical subjects. The conference created great enthusiasm, and according to one of the speakers, "Its days were rich and often led those present to spiritual heights, which can never be forgotten."

OBITUARY

W. M. Forbes

Mr. W. M. Forbes, known as the "ballet girl's evangelist," died suddenly in December, at the age of seventy-seven, after thirty years' labor for this neglected class. He had come to be regarded as the personal friend and counsellor of girls that figured in chorus and ballet, and often had as many as eighty letters a week from them. He was wont to invite them to tea-parties, where there was a bright song service, and a fatherly talk by himself or some one else, like Lord Radstock, who took a warm interest in the work. Mr. Forbes helped these girls when in financial distress. He illustrated the fact that a man may find his sphere of doing good in very unusual directions.

Rev. O. O. Fugleskie

Another missionary hero has recently laid down his life in the Northwest. He was an humble and tireless Lutheran who went about preaching and teaching the Gospel among the hardy lumbermen of Wisconsin. Rev. Ole O. Fugleskie was a missionary of the United Lutheran Church, disciple and associate of Rev. Frank Higgins, better known as the "Lumberjack Sky Pilot," and was found frozen to death on December 7th in an uninhabited, swampy region by a searching party of homesteaders.

A committee of ministers is preparing circulars addressing the pioneer missionaries of all churches throughout the North American continent of the death of this clergyman known more widely among lumbermen than any other, while pursuing his duties among the most rigorous privations.

FOR THE MISSIONARY LIBRARY

COURT LIFE IN CHINA. By Isaac Taylor Headland. Illustrated, 8vo, 371 pp. $1.50, *net*. Fleming H. Revell Co., New York. 1909.

Prof. and Mrs. Headland have had unique opportunities to study the life of the Chinese nobility and are able to give many historical facts about the late Emperor and Empress-Dowager of China that are not generally known. He describes the early life of the Dowager, and while he disproves many of the romantic tales about her origin, tells a story equally remarkable of her lowly birth and gradual rise to power. The author also narrates the history of the *coup d'état* by which the Emperor was shorn of his power and gives the most accepted explanation of the almost simultaneous deaths of the two rulers.

Seven chapters are occupied with the remarkable Empress-Dowager, three with the late Emperor Kwang Hsü, and one with the present regent, Prince Chun. The remainder of the book describes the Forbidden City, the court ladies, the princes and princesses, Chinese ladies of rank, officials and similar topics.

A thoughtful reading of this book will clear up many perplexities in regard to Chinese character and history. It is captivating reading and would be a valuable addition to the library of any missionary to China.

THE CHRISTIAN MOVEMENT IN JAPAN. Edited by E. W. Clement and G. M. Fisher. Paper, 12mo, 614 pp. Methodist Publishing House, Tokyo, Japan. 1909.

This is the seventh annual issue of a very valuable compendium of the progress of the year in Japan. It not only gives facts and figures in regard to the various missionary societies at work, but tells of political changes, the building of railways, improvement in postal and telegraph communication, national and international relationships, education, business, sociology, religion. A valuable chapter deals with the moral and religious influences surrounding younger students in Japan. The chapter on the progress of fifty years of Protestant missions shows that it is the Christians who are the leaders and most earnest workers in all philanthropic movements in Japan.

The full tables of statistics show that there are now over 5,000 Chinese students in Tokyo and about 700 Koreans. There are some forty evangelical societies at work in Japan and Formosa and over 60,000 Protestant church-members. With Roman and Greek Catholics, the total number of Christian adherents in Japan exceeds 160,000. There have been some 8,000 additions to Protestant churches during the year. The missionary directory is a valuable addition.

ATLAS OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH. Pamphlet. 150 Fifth Avenue, New York. 1909.

Thirty-one colored maps show the foreign mission fields of the Methodist Episcopal Church. An alphabetical index gives the location of the principal cities and towns. The maps are clear and give mountain ranges, railroads, steamship routes, distances between points and Methodist mission stations. It is a useful pamphlet for every Methodist and for other students of missions.

THE IMMIGRANT TIDE—ITS EBB AND FLOW. By Prof. Edward A. Steiner. Illustrated, 8vo, 370 pp. $1.50, *net*. Fleming H. Revell Co., New York. 1909.

The immigration question is one of the greatest American problems of to-day, and Professor Steiner—himself an immigrant—is one of the greatest living students of the subject. His book is not a volume of statistics or the exposition of theories, but a narrative of observations and personal experiences—a study of immigrants, men and women he has known and loved. This author knows not how to be dull. His writings glow with life and pulse with heart-beats.

Professor Steiner first describes the outgoing emigrants returning to their native homes in Europe; he shows what America has done for them, and follows them to the land of their

fathers. Then he takes up the incoming tide, not as a mass, but as individuals, and shows the odds against which they struggle in America, the injustice and oppression, the environment, so deadily to body and soul, that often prevent a healthy development. Socialism, the Black Hand, anarchism are due, Professor Steiner believes, not to the character of the emigrant, but to the indifference and greed of the wealthy. It would be well for every preacher to read the chapter on the Protestant Church and the emigrant. There we see the little that has been and is being done and the vast work that is still left unaccomplished. Read this to have your sympathies stirred in behalf of these men and women who are bravely struggling upward.

Through Uganda to Mt. Elgon. J. B. Purvis. Map and illustrations. 12mo, 371 pp. $1.50. American Tract Society, New York. 1909.

The peculiar primitive customs of the natives of Uganda, the remarkable history of Christianity, and the progress of civilization in that country make this a fascinating subject. Mr. Purvis is an Englishman whose years of travel and residence in the country has given him a first-hand knowledge and right to speak of what he has seen. His chatty style and the amount of information gathered makes his book unusually readable, as well as informing. He describes the peoples visited, their appearance, customs, and history; speaks sympathetically of their treatment by white men, and in every way shows himself to be their friend.

The education of the African by trained leaders, Mr. Purvis believes to be their only hope of progress. He strongly praises the work of Christian missionaries, and describes their churches, schools and hospitals, and graphically pictures the religious services and the influence of Christian believers.

We took up the book with the expectation of reading another commonplace book of travel, but laid it down with the conviction that here was a volume worth reading—one to bring us into closer sympathy with the natives of British East Africa, and to lead us to more earnest efforts on their behalf.

Bolenge. A Story of Gospel Triumphs On the Kongo. By Mrs. Royal J. Dye. Illustrated. 12mo, 225 pp. $1.00. Foreign Christian Missionary Society, Cincinnati, Ohio. 1909.

Bolenge is the name of a mission station of the Disciples of Christ. Here a remarkable work has been done in the face of many difficulties. The story reads like a romance—a miracle of missions. Mrs. Dye writes from personal knowledge, and not only describes the mission work and its remarkable results, but gives much valuable information about conditions in Central Africa.

This book ought not to be limited to a denominational circle. Its interest is too broad, and its story too stirring for narrow limits. Any missionary society or reading circle can count time well spent with such a well-told tale of God's work among an ignorant, degraded people. Many have been transformed from shameless, heathenism to consecrated Christians.

Body and Soul. By Percy Dearmer, M.A. $1.50. E. P. Dutton & Co., New York. 1909.

This work professes to be "An inquiry as to the effect of religion upon health, with a description of Christian works of healing, from the New Testament to the present day."

It embraces, first, a general survey of the human constitution, physical and psychical, discussing the principles of medical treatment and mind cure; then, an examination of New Testament records and methods of cure; then, a glance at the history of healing from the apostolic age to modern times; and, finally, recent movements, revival of unction, "faith healing," "inner health," etc. Three appendices and an index follow.

The book, as a whole, seems reverent and rational, with a manifest endeavor to be fair and discriminating,

to avoid extremes of error and fanaticism and find the golden mean of truth and fact. Few readers will either admit all his premises or adopt all his conclusions. Our epoch is traditional: the new science of psychology hints novel interpretations of obscure facts, and which antagonize previous notions and advocate new ones. At such periods of changing ideas there is risk of carelessly cutting loose from old moorings and as carelessly attaching to what is unsettled and unsafe. It needs patient waiting and careful weighing to reach sound conclusions. When a science is in its infancy there is sometimes undue haste in espousing new opinions which clamor for acceptance. It is hard to survey any field while the mist has not lifted, we must move slowly to be sure of our ground. This book may help to a final solution, but to claim that it reaches the goal is premature.

Guatemala and Her People of To-day. By Nevin O. Winter. Illustrated. 12mo. $3.00. L. C. Page & Co., Boston. 1909.

Central America is still *terra incognita* to the vast majority of well-informed readers. Its revolutions are almost its only claim to attention. The small states have been overlooked. Now, however, the Panama Canal is destined to bring these countries into public view.

Guatemala is made up of mountains and low coastlands. The people are a mixture of Spanish and Indians, with some full-bred Indians and negroes. They are nominally Roman Catholics, but their religion is chiefly formality, feast days and superstitions. They do not understand the spirit or letter of the teachings of Christ. The priests are very often ignorant, mercenary, and immoral, so that Christianity has become paganized even in the view of enlightened Romanists.

Mr. Winter says: "There is a broad field here for missionary work, and the medical missionary will accomplish the best results. . . . Institutional churches would best meet the situation. The field only awaits the workers. In Gautemala there is a good opening for a Young Men's Christian Association."

Sicily—The Garden of the Mediterranean. By W. S. Monroe. Illustrated. 12mo, 404 pp. $3.00. L. C. Page & Co., Boston. 1909.

Sicily is usually thought of as the land of the vendetta and the earthquake, the volcano and poverty-stricken emigrant. Mr. Monroe gives us a picture of a garden spot of the Mediterranean, a place of great historic interest, of art and literature. It is true that the Sicilians, as a race, are poor and unclean, and ignorant, are devoted to gambling and begging. Many are robbers and murderers. For these evils the Roman Catholic Church is in part responsible. She has failed to educate them in Christian ideals and has, instead, fostered superstition and dependence. The Waldenseans and other Protestants are helping on the work of reclamation, and there is no reason why the Sicilians should not become as beautiful and goodly as the land in which they live. Mr. Monroe is an entertaining writer and has made a thorough study of the people and their history.

The Story of Our Baptist Missionary Work. By Lorilla E. Bushnell. Pamphlet. 15 cents, *net*. American Baptist Publication Society, Philadelphia. 1909.

This is one of the Forward Movement Mission Study series, and is designed particularly for the intermediate grade. It describes briefly the history of Baptist work, the missionary societies and the fields in which they labor. The pamphlet is well written, with enough of incident to hold the young reader's attention.

Puck, M. P. By Irene H. Barnes. 12mo, 206 pp. 1*s*, 6*d*. Church Missionary Society, London. 1909.

In the form of a story for young people Miss Barnes gives an idea of the Moslem menace to the Christian Church. A children's missionary parliament is organized and the subject of Mohammedanism is discust by the youthful members—showing the extent and the character of Islam, the meager amount of missionary work

among them and the encouraging results. We would like to see a group of boys show the interest and intelligence depicted in this story. It seems too good for real life.

SOCIAL RECLAMATION. By Malcolm Spencer. Paper, 12mo, 178 pp. 1*s*. Student Christian Movement, London. 1909.

Here is a study of some social problems and their solution as seen in England. The poverty, large death-rate and degradation are considered and the ideal conditions presented that would transform them into comfort, health and holiness. Every Christian ought to be better acquainted with these conditions and should feel the burden of responsibility of helping toward the improvement of the home, the school, the streets and playgrounds, the shop and factory, and the religious opportunity.

NEW BOOKS

TALES FROM JUNGLE, CITY AND VILLAGE. By Lucy I. Tonge. Illustrated. 12mo, 160 pp. 50 cents. Gospel Publishing House, New York. 1909.

MEN AND MISSIONS. By William T. Ellis. 12mo, 315 pp. $1.00, *net*. Sunday-school Times Co., Philadelphia. 1909.

UNDER THREE TSARS. LIBERTY OF CONSCIENCE IN RUSSIA. 1856-1909. By Robert Sloan Latimer. Illustrated. 12mo, 244 pp. $1.50, *net*. Fleming H. Revell Co., New York. 1909.

FAITH AND FACTS. AS ILLUSTRATED IN THE HISTORY OF THE CHINA INLAND MISSION. By Marshall Broomhall, B.A. Illustrated. 12mo, 78 pp. China Inland Mission, Philadelphia.

WIGWAM EVENINGS. SIOUX FOLK TALES RETOLD. By Charles A. Eastman (Ohiyesa) and Elaine Goodale Eastman. Illustrated. 12mo, 253 pp. $1.25. Little, Brown & Co., Boston. 1909.

MY LIFE IN CHINA AND AMERICA. By Yung Wing, A.B., LL.D. Frontispiece, 8vo, 286 pp. Henry Holt & Co., New York. 1909.

LITTLE PEOPLE EVERYWHERE. RAFAEL IN ITALY. By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. 16mo, 119 pp. 60 cents. Little, Brown & Co., Boston. 1909.

LITTLE PEOPLE EVERYWHERE. UME SAN IN JAPAN. By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. 16mo, 118 pp. 60 cents. Little, Brown & Co., Boston. 1909.

LITTLE PEOPLE EVERYWHERE. KATHLEEN IN IRELAND. By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. 16mo, 113 pp. 60 cents. Little, Brown & Co., Boston. 1909.

LITTLE PEOPLE EVERYWHERE. MANUEL IN MEXICO. By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. 16mo, 118 pp. 60 cents. Little, Brown & Co., Boston. 1909.

WAR ON THE WHITE SLAVE TRADE. By Ernest A. Bell. 8vo. $1.50. C. C. Thompson Co., 338 Wabash Ave., Chicago.

LOTUS BUDS. By Amy Wilson-Carmichael. Illustrated. $5.00. A. C. Armstrong Co., New York. 1909.

THE LIVING FORCES OF THE GOSPEL. By John Warneck. Authorized translation from the third German edition by Rev. Neil Buchanan. Oliphant, Anderson & Ferrier, London.

AUTOBIOGRAPHY OF HENRY M. STANLEY. Edited by his wife, Dorothy Stanley. Illustrated. 8vo. $5.00, *net*. Houghton, Mifflin Co., Boston. 1909.

LIVING CHRIST AND DYING HEATHENISM. By J. L. Warneck. 12mo. $1.25. Fleming H. Revell Co., New York. 1909.

OTHER AMERICANS. By Arthur Ruhl. 12mo. $1.25, *net*. Charles Scribner's Sons, New York. 1909.

PAMPHLETS

THE DEVIL'S RIGHTEOUSNESS, OR, CAIN COME TO TOWN AGAIN. By I. M. Haldeman, D.D. 35 pp. 10 cents. Charles C. Cook, 150 Nassau St., New York.

ENVELOP SERIES—QUARTERLY. Around the World One Hundred Years Ago. By Henry K. Rowe. 21 pp. American Board of Commissioners for Foreign Missions, Boston. Annual subscription, 10 cents.

IDOLATRY. W. L. Jones. Buffalo, New York.

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